



Śrī - Pratāpasimha Mahārāja Rājyābhisheka Grantha-mālā

MEMOIR No. II.

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# IMPORTANT INSCRIPTIONS

FROM

THE BARODA STATE. \*

Vol. I.

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Price Rs. 5-7-0

**A. S. GADRE.**



## INTRODUCTION

I have much pleasure in writing a short introduction to Memoir No. II in 'Sri Pratapsinh Maharaja Rajyabhisheka Granthamala Series'.

Mr. Gadre has edited 12 of the most important epigraphs relating to this part of India some of which are now placed before the public for the first time. These throw much light on the history of Western India and its social and economic institutions. It is hoped that a volume containing the Persian inscriptions will be published shortly.

'Dilaram'  
Baroda, 5th July 1943.

}

V. T. KRISHNAMACHARI,  
Dewan.





## FOREWORD

The importance of the parts of Gujarat and Kathiawad under the rule of His Highness the Gaekwad of Baroda has been recognised by antiquarians for a long time past. The antiquities of Dabhoi and the architecture of Northern Gujarat have formed subjects of special monographs published by the Archaeological Survey of India. The Government of Baroda did not however realise the necessity of establishing an Archaeological Department of the State until nearly a decade ago. It is hoped that this Department, which has been conducting very useful work in all branches of archæology, will continue to flourish under the enlightened rule of His Highness the Maharaja Gaekwad of Baroda.

There is limitless scope for the activities of the Archæological Department in Baroda. The work of the first Gujarat Prehistoric Research Expedition in the cold weather of 1941-42 has brought to light numerous remains of stone age man in the Vijapur and Karhi tracts in the North and in Sankheda and Bahadurpur regions in the Narmada basin. The excavations conducted by the Department at Kamrej, Amreli, Dwarka and Patan have brought to light a number of vestiges of ancient Gujarat. Systematic investigations are likely to yield much more by way of filling up gaps in our knowledge of the material history of Gujarat which, in some respects, is more complete than that of other parts of the country. The numismatic and epigraphical record is unusually complete and illuminating, thanks to the coins of the Western Kshatrapas and the vast number of copper-plates issued by the Valabhi rulers. The unusually long genealogy of the Valabhi rulers from the 5th to the 7th Century A. D. and a wealth of topographical references are the special contributions to our knowledge derived from the Valabhi copper-plates. The records of the successors of the Valabhi kings are also copious, and the result of a systematic study of all these inscriptions of Gujarat is bound to be very interesting.

The present monograph, which is the first issued by the Baroda Archæological Department on epigraphical matters, contains a selection of records beginning with the stone inscription from Mulavasara belonging to the early Western Kshatrapa Rudrasena I. This record has been known for over 50 years, but its purport cannot still be considered as clear beyond doubt. The second record is a clever piece of reconstruction, half of the text having been

found on another plate that already existed in the Baroda Museum. Then follow a number of plates of the Valabhi dynasty in which a number of interesting details regarding several localities in Gujarat are mentioned. These are followed by other grants of the Gujarat Rashtrakuta, Silahara and Chalukya dynasties, the series appropriately ending with two earliest stone inscriptions, now over 200 years old, of the first ruler of the present dynasty of Baroda. Mr. A. S. Gadre, who has brought out this work, deserves the thanks of all for the thoroughness with which he has approached his difficult task. It is to be sincerely hoped that keen interest in all cultural matters, which has been the characteristic of the administration of Baroda for over half a century, will be manifest in their generous support of all such projects for bringing to light and publishing relics of cultural heritage of Gujarat.

Simla, the 10th May, 1943.

K. N. DIKSHIT,  
Director-General of  
Archæology in India.

## PREFACE

This memoir meets a long felt desideratum. As early as 1935 Dr. Hirananda Sastri, the then Director of the Baroda Archæological Department, had expressed in his Annual Report a wish to issue a volume on Inscriptions from Baroda. I was entrusted with the compilation of the memoir. After a careful scrutiny of over 250 inscriptions copied by this Department, I selected twelve records for inclusion in this work.

Of these the earliest is of 200 A. D. and the latest of 1736 A. D. Some of these are totally new ones, while others are re-edited here. Of these four copper-plate grants (Nos. II, IV, V and IX) have been secured by the undersigned during his tours for the listing of monuments. To the first class belong six inscriptions. Of these No. II is the fragmentary Māmkaṇī copper-plate grant of Taralasvāmin of 595 A. D. It introduces us to a new and hitherto unknown Kāṭachchūrī principality and helps us to assign with accuracy another fragmentary grant from the Baroda State Museum to its correct dynasty. Nos. VI and VII are two grants from the Baroda State Museum, issued by the Silāhāra king Aparājīta-deva of 993 A.D. Though they have nothing to do with Gujarāt, they are connected with it as they state that the kingdom of Aparājīta extended as far as and included Lāṭa or Southern Gujarāt. No. III is the Amreli grant of the Valabhi ruler Kharagraha I. This is the first grant known about him. It helps us greatly to understand the Valabhi history and makes us conjecture that Ānumaṇjī was the ancient name of Amreli. The Brāhmaṇavādā Plates (No. IX) of Bāla Mūlarāja II (Cir. 1175 A. D.) form not only the first known grant of that ruler but help us to fix the year of the death of his father with accuracy, disproving the statements in the *Bombay Gazetteer* and the *Prabandhachintāmaṇi*. The last one is No. XII which is the Baroda-Mandvi-Gate stone inscription of Damaji Rao II of the Gaekwad family. It is the earliest Sanskrit record of the dynasty. It is being published here fully for the first time. It shows how valiant were the early rulers of the Gaekwad dynasty and what interest they took in the conservation of old dilapidated monuments,—a worthy example followed by the late ruler of Baroda, His Highness Sir Sayaji Rao Gaekwad of eternal fame, and no less by his illustrious grandson, the present ruler, His Highness Sir Pratapasimha Maharaja.

To the second class belong the remaining six records. No. I is the Mūlavāsara sepulchral stele of the reign of the Kshatrapa Rudrasena I and is of 200 A. D. It is re-edited here correcting all the older views and giving a revised transcript. Inscriptions Nos. IV, V and VIII are important. They were briefly noticed in the Annual Report of this Department for 1938-39. A detailed account of their contents is given here for the benefit of the students of Indian History. No. X, the Nānuka *Prasastis*, belongs to the reign of king Visaladeva (Cir. 1271 A. D.) and not only sheds a profuse light on his reign, but helps us by giving much information about socio-religious questions of those days. It also refers eloquently to the Nāgara Brāhmaṇa community, which it describes as exceptionally religious. No. XI, the Dabhoi inscription of Damaji Rao II had been published in the *Baroda Historical Selections* Vol. I. But as I found that the transcript of the inscriptions given there was full of many wrong readings, it has been re-edited here, with the facsimiles for the first time. After all, our attempts are directed towards making the correct texts available to readers. Another important feature of these records lies in the fact that the facsimiles of some of them are being published here for the first time and even from that point they are important for the students of Indian Epigraphy. All the records are important. Some of them refer to *gotras*, families, etc. which would have otherwise remained unknown. They are certainly helpful for the history of Gujarāt.

It will thus be seen that no pains have been spared to make this work as useful as possible. The epigraphs are purely Hindu. It was originally our idea to publish some of the important Persian inscriptions in this volume. At the suggestion of this Department two scholars—Mr. G. Yazdani, O. B. E., Director of Archæology, Hyderabad (Dn.), and Mr. R. G. Gyani, M. A., Curator, Archæological Section, Prince of Wales Museum of Western India, Bombay,—have edited some Persian inscriptions. Their manuscripts however have reached me late for inclusion in the present Volume. It is hoped to publish them shortly.

Lastly I express my deep gratitude to all who have helped me. My indebtedness is especially due to Rao Bahadur K. N. Dikshit, M.A., F.R.A.S.B., Director-General of Archæology in India, for the trouble he took in going through the typescript and for the many valuable suggestions he made. I am also beholden to Sir V. T. Krishnamachari, for the appreciation he showed of my work and for the encouragement he gave by accepting it for inclusion in the *S'ri-Pratāpasimha-Mahārāja-Rājyābhisheka-granthamālā*.

Archæological Department, }  
Baroda, 1st July 1943. }

A. S. GADRE.

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# IMPORTANT INSCRIPTIONS

FROM

THE BARODA STATE

I THE MŪLAVĀSARA STONE INSCRIPTION

OF

the Mahā-Kshatrpa

Rudrasena I. (200 A. D.)

This record was found long ago on the bank of a large tank at **Mūlavāsara**, a village about ten miles from **Dwarka** in the **Okhamandal** territory in **Kāthiāwād**, belonging to His Highness the Maharaja Gaekwad of **Baroda**. It was afterwards removed from its original site and has long since been erected in the Public Library Compound at Dwarka. It was noticed first in the *Bombay Gazetteer* Vol. I. p. 43 by **Bhagwanlal Indraji** who wrote further notes about it in the *Journal of the Royal Asiatic Society*, 1890 (p. 652). In the same *Journal* (1899, pp. 380-381) **Rapson** also noticed it. It was again fully edited in the *Bhavnagar Collection of Sanskrit and Prakrit Inscriptions*, p. 23, together with its facsimile. The last mentioned work reads the date of the record as 232, which is obviously wrong. In the Śaka year 232 Kshatrpa **Rudrasimha II** was ruling, and consequently the reading of the date is wrong. The last mentioned work refers to a son of **Vājaka** in the introductory English portion of the inscription. **Vājaka** is obviously a mistake for **Vāṇijaka** as will be seen from the transcript given below. The editor further remarks, "it says of several water reservoirs" etc. We fail to find out how this conclusion was arrived at from the text of the inscription as published therein as also from its translation given there. Lastly Mr. G. V. Acharya, B. A., of the Prince of Wales Museum of Bombay in his *Historical Inscriptions of Gujarat*, Vol. I., p. 18., has published his Gujarāṭi translation of what appeared in the *Bhavnagar Collection* failing to note all the inaccuracies mentioned above.



This record which is engraved on a stone measures roughly 6' × 2'. It contains, on the proper right side of it, only one line with the words *Vāṇijaka-sya* written breadthwise. Below it there are traces of some letters which are too worn to read. To the left of it there are four lines written lengthwise, the average length of a letter being 3". The inscription is written in **Sanskrit** and in the *Brāhmī* script as obtained in the **Kshatrapa** inscriptions and coins of the early centuries of the Christian era.

The record refers to the *Mahākshatrapa-svāmi*-Rudrasena I. Though he is not styled *svāmi* in the legend on his coins, he is perhaps so called here as also in his **Jasdan** inscription to show his suzerainty over Kāthiāwāḍ and independence. It may however be noted here that the epithet *svāmi* does not necessarily convey such a significance. Otherwise from that single epithet one would be tempted to identify him with *Svāmi-Rudrasena III*. The main difficulty in this record is that the full genealogy of the Kshatrapa house upto Rudrasen I is not given in it. This difficulty is obviated by the Jasdan (or rather the **Gaḍhā**) inscription of Rudrasena I in which the following genealogical table, which is the longest known of the Western Kshatrapas and is in direct descent, is given:—

- (1) *Rāja-mahākshatrapa-bhadrāmukha-svāmi-Chashṭana*.
- (2) *Rā.-ksha.-svāmi-Jayadāman*.
- (3) *Rā.-mks.-bha.-svā.-Rudradāman*.
- (4) " " " " *-Rudrasimha*.
- (5) *Ra.-mks.-svā.-Rudrasena*.

It should be noted that Rudrasena I is styled here *svāmi*. Thus the present inscription purports to be of *Svāmi*-Rudrasena I, who was a *Mahākshatrapa*.

This stone inscription is the most ancient object in **Dvārakā** and the earliest dated epigraphical record in the Baroda Raj. It is a sepulchral stele of 200 A. D. The single line engraved breadthwise contains the word *Vāṇijaka-sya* only, meaning 'of Vāṇijaka'. The four lines engraved lengthwise record that the stele was erected by the son<sup>1</sup> of Vāṇijaka on the fifth day of the dark half of Vaisākha in the year 122 (of the Śaka era) in the reign of *Mks.-svāmi*-Rudrasena I. The latter part of the fourth line is not very clear, and the transcript and translation thereof is tentative. Upto 1921 the second word in

1. It is strange that the name of the son of Vāṇijaka is not given. The last few letters at the end of each line have now almost disappeared and the name of the son is possibly lost at the end of line 3.

the third line was not correctly read. Rapson,<sup>2</sup> though he could read the date and the name of the ruler as also his epithets, had to content himself by remarking that the purport of the record is uncertain. That word<sup>3</sup> has since been read correctly as *silalashṭi*<sup>4</sup>. Such *lushṭis* or *yashṭis* were, it seems, frequently raised during the Kshatrapa times, as can be seen from the **Bhuja** inscriptions<sup>5</sup> of the Saka year 52, of the *Mahākshatrapa-Rudradāman I*, of whom an inscription of the Saka year 72 is incised on the famous **Asokan** rock at **Girnār**.

There is some confusion in the reading of the year. Through the oversight of the engraver, the figure for 100 has a small stroke on the right which makes it look like 200. The figure for 20 is clear and one wonders why it was at all read as 30. Thus instead of 232, 122 is the correct reading which fits in well with all other known facts. It may be noted here that Rudrasena I, like his father Rudrasimha, struck dated coins in both silver and potin, which give Saka 121 as the earliest date of his reign and Saka 144 as the latest one. He is styled *Kshatrapa* on coins of the Saka year 121, and probably also of the year 122. Our inscription shows that he was *Mahākshatrapa* in the year 122 and he bears that epithet on coins extending from the year 125, (and possibly from 122), to the year 144.

### Text<sup>6</sup> (See Plate I)

(Breadthwise line):—*Vāṇījakasya*.

(Lengthwise lines):—

- (1) *Rājño Mahākshatrapas[y\*]a S[v\*]āmi-Rudrasenasya...*
- (2) *Varshe 122 Vaiśākha-bahula-pa[m]chamyā[m]...*
- (3) *Im(y)am silalashṭi [ 7utthāpitā\* ] Vāṇījakasya putreṇa<sup>8</sup> ...*
- (4) *pratiṣṭitām dattām s[v]a-milre hi j(n)ijas[y\*]a<sup>9</sup> . ...*

2. *Coins of the Andhras and the Kshatrapas*, Rapson, p. lxii.

3. *Annual Report of the Watson Museum of Antiquities*, Rajkot, for 1921-22, p. 23.

4. I am indebted to **R. B. K. N. Dikshit**, for pointing out to me that it was **Lüders** who had earlier read the word as *silalashṭi*. Vide *Ep. Ind.* Vol. X. Appendix, p. 98. It may however be noted here that Lüders mentions that the stone pillar was erected by the 'sons of Vāṇījaka'. Our text however refers to only one son.

5. *Ep. Ind.* XVI., pp. 19-25.

6. From an inked impression.

Dr. Hirananda S'astri published an article on "An old hero-stone of Kāthiāwād-Gujarāt" in the *Āchāra-pūshpāñjali* (in honour of **Dr. D. R. Bhandarkar**), wherein my transcript of this inscription has been used with a few changes.

7. This emendation is made by Dr. Sastri in the work quoted in fn. 6.

8. The name of this son is defaced at the end of this line.

9. There seems to have been one more line of writing after line 4.

### Translation

"On the fifth day of the dark half of Vaiśākha in the year 122 of (the reign of) the king the *Mahākshatrapa-svāmi*-Rudrasena I, this sepulchral stele (was erected). For the son of Vāṇijaka sacrificed his own life for the sake of his own friend."

## II A BRIEF NOTE ON THE FRAGMENTARY MĀMKAṆĪ COPPER-PLATE GRANT OF TARALASVĀMIN

(Cir 595-96 A. D.)

This<sup>10</sup> copper-plate grant (8"×3½") which forms only the first half of the grant of the personage mentioned above was secured by me when I visited *Māmkaṇī* (*Sankhedā* taluk, Baroda Dt.) in April 1940. It was in the possession of Patel Mathurbhai of the village. This first half contains only the genealogy of the donor, the name of the recipient and the object granted. The second which obviously contained the date of the grant, and the name of the *dūtaka* and the *lekḥaka* is unfortunately missing. A guess as regards the date of this grant and its second half is made below in the next paragraph. Even in the absence of the second part, it can be assigned to the 6th century A. D. on palaeographic grounds. The language of the record is Sanskrit and the script is the southern variety of the *Brāhmī* which obtained in its period. It purports to record the gift of a field of rice in the north of the village of *Maṅkaṇikā* (modern *Māmkaṇī*), made to the *Brāhmaṇa* named *J[y]eshthaśarman* who belonged to the *Jātūkarna-gotra*<sup>11</sup> and was a student of the *Vājasaneyā S'ākhā* of the *S'ukla Yajurveda*. The grant was made by *Taralasvāmin*, son of *Srī-Mahārāja-Nanna* and *Daddā* of the *Kaṭachchuris* who established sway in the *Līṭa-deśa* in the sixth century after Christ under *S'aṅkaragana*. The record tells us that *Taralasvāmin* was the sister's husband (*bhāvuka*) of the illustrious *Sūrya*. The personalities mentioned in this grant are unknown to history so far. *Taralsvāmin* does not bear any royal epithets and seems to have held only local sway.

10. The existence of this grant was first brought to my notice by *Dr. B. Bhattacharya* of the Oriental Institute, Baroda in 1939. I am obliged to him and to the scout teacher Mr. Sahasrabudhye of Mankani who helped me to secure it.

11. It may be noted *en passant* that in the *Uttararāmacharitam* (Kale's Edition p. 3) *Bhāvabhūti*, the famous poet, is described as *जातुकर्णपुत्रः* son of *Jātūkarni* and *जातुकर्ण* is explained in the notes as *जातुकर्णनामप्रमुखा*. *Bhāvabhūti* belonged to the 7th cen. A. D. and our inscription to the 6th cen. A. D. *जातुकर्ण* as a *gotra* name appears for the first time here in the epigraphical records of Gujarat.

The date of this inscription it is possible to fix with the help of another grant. While examining the copper-plates in the Baroda Museum I came across a dated copper-plate inscription which is obviously the second part of a grant. Mr. **H. H. Dhruva** who edited it in the *Epigraphia Indica*, Vol. II, pp. 19-20, calls it a Gurjara grant and assigns it to the Gurjara ruler **Dadda III**. This was clearly a guess and a good guess too in the absence of any other evidence. But the discovery of our grant has refuted his conjecture. We find on comparison that our plate and the Baroda Museum plate are of the same measurements and thickness. They are palaeographically identical and the beginning of the Baroda Museum plate is in continuity of the end of the copper-plate edited here. Thus the two plates make one continuous unbroken reading. Our plate ends with **स्वमा** and the Baroda plate begins with **आचं**, the first syllable of which is scratched. Obviously the scribe had originally written **स्व आचं**. But being mindful of the *Sandhi* that was possible he seems to have scratched the initial **आ** of the Baroda plate and inserted **मा** after **स्व** in our plate, forgetting to delete the *anusvāra* over **स्व**. I am giving my revised reading of the grant in the Baroda Museum for the sake of comparison. All these facts make us believe that the grant published by Mr. Dhruva is a Kaṭachchuri record and if its first half is the same as our plate, the date of our record can easily be fixed at Sam. 346 which is the date of Dhruva's grant. Thus the exact date of our record is (Chedi) Sam. 346, i.e. 595-6 A. D. The importance of our record will be evident inasmuch as it demolishes all that has been said and accepted so far about the so-called **Gurjara** grant published in the *Epigraphia Indica*, and helps us to assign it to the right dynasty.

### Māmkaṇī copper-plate of Taralasvāmin

#### Text<sup>12</sup>

(i) (See Plate II a)

१. ओं<sup>13</sup>[।]स्वस्त्यवनतसामन्तामलमुकुटमणिनिघृष्टचरणयुगलारविह(न्द): व्रतमु(तु)हिन-  
रजतश-
२. ल्लुकुन्दकुमुदेन्दुकरनिकरप्रं(प्र)तानावदातयशोधवलितदिगन्तरालः कटञ्चुरिकुलवेश्मप्रदीपः
३. श्रीमहाराजण्णस्तस्य सनुः प्रभञ्जन इवोद्धूतवीचीदलितशब्दत्रस्तमीनकुलाकुलभ्रान्ति-
४. प्रशो(क्षो)भितसलिलः विलंघितोदधिकीर्तिः शिवचरणकमलाराधनपरः श्रीसूर्यभाबुकः
५. ददात्मजः शत्रुवनितावदनकमलशोभाश्लानिकरः कल्पतरुरिवोपभुञ्ज(ज्य)मानाक्षीणविभ-
६. वः स्वच्छो गाम्भी(म्भी)र्यवानकलितसारः स्थित्यतिक्रमभीरुदधिरिव विजितारातितमोजाल-
७. च(श्च)न्द्रमा इव श्रीतरलस्वामी सर्वानेव स्वां(स्वान्)राजपादीयांश्च बोधयत्यस्तु वः  
संविदितं यथा

12. From the original plate and an inked impression.

13. Expressed by a symbol.

८. मया मङ्गलिकाग्रामे उत्तरसीमिन् चतुर्दिशाघाटं ब्र(वृ)[ह]न्मानेन व्रीहिपिटकवापक्षेत्रं  
सशि-  
९. बरं सोद्रा(द्र)ङ्गं भूतवातप्रत्यायरहितं जे(उये)ष्ठसेनब्राह्मणजातूकर्णसगोत्रवाजसने-  
१०. यसब्रह्मचारिणे बलिचरुवैश्वदेवाग्निहोत्रहवनपञ्चा(ञ्च)महायज्ञक्रियोत्सर्पणार्थं(र्थ)मा-

### Baroda Museum (Sankhedā) Grant

#### Text<sup>14</sup>

(ii) (See Plate II b)

१. १५ आचन्द्रार्का(र्का)र्णवक्षितस्थितिसमकालि(ली)नं<sup>16</sup> पुत्रपौत्रान्वयभोज्यं(ज्य)मुदका-  
तिसर्गेण
२. प्रतिपादितं मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये अतोस्य ब्रह्मदेयस्थित्या क्रि(कृ)षतः<sup>17</sup>  
करि<sup>18</sup>
३. पापयतो वा [न] कैश्चिद्व्याघे(से)धे वे(व)र्त्तितव्यमागामिराजभिरस्मद्व(द्वं)ङ्क्षै(श्यै)र्वा  
सामान्यं भूमि-
४. दानफलमवेत्यायमस्मदायोनुमन्तव्यः पालयितव्यश्चेत्युक्तं च भगवता व्या—
५. सेन ॥ बहुभिर्व्वसुधा भुक्ता राजभिः सा(स)गरादिभिः [१\*] यस्य यस्य यदा भूमिस्तस्य  
तस्य
६. तदा फलं(लम्) ॥ षष्टि(ष्टि)वर्षि(र्षे)सहस्राणि स्वर्गे मोदति(मोदेत) भूमिदः [१\*] आच्छेता  
चानुमन्ता च तान्ये—
७. व नरेक वसे[त्] ॥ वि(विं)ध्याटवीष्वतोयासु शुष्ककोटरवासिनः [१\*] कृष्णसर्पा भि(हि)  
जायन्ते
८. ब्रह्मदेयापहारकाः[ ] यानीह दत्तानि पुरा नरेन्द्रे हानानि धर्मार्थयशस्कराणि[१\*]निर्म्मा-
९. ल्यवान्तप्रतिमानि तानि को नाम साधुः<sup>19</sup> पुनराददीत ॥ लिखितं चात्र सान्निविग्रहिकेना-
१०. दित्यभोगिकेन । संवत्सरशतत्रयं(ये) षट्चत्वारि(रिं)ङ्क्षे(शदु)त्तरके ॥ ३४६

14. The text is mainly taken as given in the *Ep. Ind.* Vol. II p. 20. I have also read it from the original & improved the readings as shown in the foot-notes here.

15. The first letter is scratched. *Ep. Ind.* II. 20. Read it as आ.

16. Though in the original the word is °Kālina, *Ep. Ind.* reads it as °Kālina. See the plate of the grant in the *Ep. Ind.* Vol. II.

17. Instead of the *visarga* which is quite clear in the original, *Ep. Ind.* II p. 30 reads a *jihvāmūliya*.

18. Read कर्षयतः

19. In place of the quite distinct *visarga*, *Ep. Ind.* II p. 30 reads an *upadhmanīya*.

### III THE AMRELI PLATES OF KHARAGRAHA I.

(G. S. 297 = 616-17 A. d.)

Both from the point of discovery and from the point of the date of issue, these plates form the second known grant of **Kharagraha I**, the first being the **Virḍi Plates**<sup>20</sup>. Both these records I had an opportunity of deciphering.

The two plates under publication (Plates III and IV) were found in the *wāḍī* of Mr. Mathurdās Nārāyaṇ in **Amreli**, which is the head-quarters of a district of that name belonging to the Baroda State in the south of Kāthiāwād. Its antiquity is proved beyond doubt by the present inscription and the Kshatrapa and other coins found there. The *wāḍī* is situated among the ruins of ancient Amreli which lie to the north-west of the present town. Mr. Mathurdās handed over the plates to Mr. (now *Rājaraṭna*) **Prataprai G. Mehta**, who personally brought them to me for decipherment, when I was at **Rajkot** in charge of the **Watson Museum of Antiquities**. They were coated with dust and rust and it was with difficulty that I could decipher them. I visited Amreli the same year in order to read the plates after they were cleansed sufficiently. In 1933 I sent to Mr. Mehta my final reading from the original plates and from an excellent set of estampages which he secured from the Director General of Archaeology in India, through the Baroda Darbar. Mr. Mehta had himself prepared a paper on these plates for the VIIth All India Oriental Conference, held at **Baroda**, which he got printed privately. I am editing this inscription once again. My thanks are due to Mr. Mehta for sending me his set of estampages.

The grant is written on **two plates** of copper of equal size, with the rims slightly raised. There are two holes in each plate, through one pair of which is passed a copper ring to hold the plates together. The ends of this ring are joined together by the **seal** of the rulers of **Valabhi** bearing the figure of a bull *couchant* and the usual legend *S'ri-Bhaṭṭarkaḥ*. There is a copper ring passing through the second pair of holes also. The plates measure  $13\frac{1}{4}$ " by  $8\frac{7}{8}$ " and are now preserved in the recently started local Museum of Antiquities attached to the Walker Library at Amreli.

There are altogether 33 lines of writing, 18 lines being in the first plate and 15 in the other. The **language** is Sanskrit prose, with the exception of the three imprecatory verses at the end (ll. 29-32). The **characters** are of

20. See *Annual Report of the Watson Museum of Antiquities* Rajkot, for the year 1933-34, pp. 7-8. Noted also in the *Annual Report* for 1930-34 of the Archaeological Survey of India, pp. 248-249.

My article on the **Virḍi Plates** is published in the *Proceedings of the Seventh Oriental Conference* held at Baroda in 1933, pp. 659 to 676.

the type usually found in the Valabhī grants of the period. As regards **orthography** the *jihvāmūliya* has been used once only in l. 21, while the *upadhmāniya* has been used in several places. Both the *visarga* and the *upadhmāniya* have been wrongly used in line 21 (*prathama-saṅkhyādhigamaḥḥi-ṣama* etc.). The nasal instead of the *anusvāra* has been used in *vaṁs'a* (l. 2), *saṁhata* (l. 10) and *aṁsa* (l. 12). The occasional want of *sandhi* as in lines 4, 27 and 28 is to be noted. Wrong placing of the *visarga* is observed in ll. 6 and 14. Otherwise the record is almost free from mistakes.

As is shown subsequently the **Valabhī** kingdom extended over the whole of Kāthiāwād, **Gujarāt**, **Kachchha** and **Malwa**. The rulers of the dynasty were almost all of them tolerant Hindu kings. It is surprising that there exist very few references to Valabhī and the Valabhī rulers. So far the main epigraphical evidence of the rule of the dynasty is supplied by the copper-plates issued by the rulers of the dynasty itself, outside literary references to Valabhī and its rulers being very few. Some of the latter are given below:—

(A) **Epigraphical references:—**

Two grants of the Gurjaras of **Broach** refer to Valabhī in vague terms—

- (a) *Parames'vara-s'ri-Harshadevābhihata-Valabhīpati-paritrāṇo-pajāta.....yas'ovitānaḥ S'ri-Daddaḥ*<sup>21</sup>.
- (b) *Asidhārājaleṇa s'amita-brāsabha-Valabhī-pateḥ*<sup>22</sup>.

(B) **Literary references:—**

- (a) Valabhī and its rulers are referred to in the colophon of the last canto of the *Bhaṭṭi-kāvya*<sup>23</sup>.
- (b) The *S'atruñjaya-māhātmya*<sup>24</sup> refers to one **S'ulāditya** as ruling Valabhī (?) in V. S. 477. The reference is vague. Valabhī kingdom was not even established in V. S. 477 or 420 A. D.
- (c) Destruction of Valabhī is referred to in the *Gāthā-sahasrī*<sup>25</sup> of **Samayasundara**.

21. *Indian Antiquary* Vol. XIII. p. 77.

22. *Ibid* Vol. V. 113.

23. *Bhaṭṭi-kāvya*. XXII. 35. काव्यमिदं रचितं मया बलभ्यां श्रीधरसेनपालितायाम् ।

24. सप्तसप्ततिमद्भानामतिक्रम्य चतुःशतीम् । विक्रमाच्छिलादित्यो भविता धर्मवृद्ध (द्वि)कृत् ॥

**Dhanes'vara-sūri's S'atruñjaya-māhātmya**. Verse (2)86.

(Ms. No. 5. 249, of the Oriental Institute, Baroda. The above quotation is due to the courtesy of Pt. Lalchand Gandhi, the Jain *paṇḍita* of the Institute).

25. *Catalogue of Sanskrit Mss.*, by **Peterson**, 1884-86, p. 285.

- (d) The *Kalpa-sūtra* refers to the council of Valabhī at which **Devaddhi-gaṇi** reduced to their present form the Jaina scriptures before king **Dhruvasena of Ānandapura**.<sup>26</sup> Is this king Dhruvasena II of Valabhī? The reference is vague.
- (e) The *Das'akumāracharitam*<sup>27</sup> of Daṇḍin (cir. 6th century A. D.) also refers to it. अस्ति सौराष्ट्रेषु वलभी नाम नगरी ।

Scanty and perhaps untrustworthy as the above references are, students of the history of the Valabhī dynasty are greatly helped by the late **Dr. Jayaswal's** work, viz., *An Imperial History of India* based on the *Mañju-S'ri-Mūla-kalpa*, wherein Śilāditya I and Kharagraha I (alias Chapala of the Ms.) are described in verses 586 and 604. The *Yādava* Republic and the inundation of *Dvārakā* are referred to in vv. 605 to 608.

The extent of the Valabhī kingdom under Śilāditya I is referred to in vv. 586 and 587.<sup>28</sup>

पश्चाद्देशपर्यन्तं उज्जयिन्यामतः परे । समुद्रतीरपर्यन्तं लाडानां जनपदे तथा ॥ 586

शीलाहो नाम नृपतिः बुद्धानां शासने रतः । पुरीं वलभ्य संप्राप्तो धर्मराजा भविष्यति ॥ 587.

The verses depict facts. *Śilāditya* I bore the epithet of *Dharmāditya* according to the Valabhī grants. *Śilāditya* I was according to **Hiuen Tsang**, king of Western Malwa, and according to the verses quoted above, **Ujjayinī** (in Eastern Malwa), to which the only reference in the Valabhī grants is found in the *Virdi* plates, was under *Śilāditya* I, who was a tolerant Hindu king. He made donations to Buddhist monasteries, e. g., of **Duddā**<sup>29</sup> and **Yakshaśūrā**.<sup>30</sup> He himself built two *vihāras*.<sup>31</sup>

The *Mañju-S'ri-Mūla-kalpa* gives for the first time an account of how Kharagraha I met with death. His lust for women was the immediate cause of his assassination by his own soldiers. The incident is described in these verses:—

शीलाख्ये नृपतौ वृत्ते चपलस्तत्र भविष्यति ॥ ६०१

वर्षार्धपक्षमेकं तु पञ्च मासांस्तथैव तु ।

राज्यं कृत्वा विभिन्नोऽसौ शस्त्रिभिः शस्त्रजीविभिः ॥ ६०२

स्त्रीकृतेनैव दोषेण शस्त्रभिन्नो ह्यधोगतः ।

26. Cf. *वीराग्रिनन्दार्क* १९३ शरच्चवीकर्त्तृ, त्वच्चैत्यपूते ध्रुवसनभूपतिः ।

यस्मिन्महैः संसदि कल्पवाचनामाद्यां तदानन्दपुरं न कः स्तुते ॥

This is a verse from the *Stotraratnakos'a* of **Muni-Sundera-sūri** quoted in reference to *Kalpavāchanā* in the *Kiraṇāvali*, a gloss on the *Kalpa-sūtra*.

27. See *Das'akumāracharitam*, p. 164, (Kāle's Edn. 1917).

28. *An Imperial History of India*, Sanskrit text, p. 43.

29. *Ind. Ant.*, Vol. IV, 115; Vol. XIV, 237.

30. *Journal of the Bombay University* Vol. III, pt. 1., pp. 80 and 83.

31. *Journal of the Bombay Branch of the Royal Asiatic Society*, (New Series), Vol. I. pp. 26, 31.



" He ( i. e. Śilāditya ) was followed by Chapala who ruled for half a year, a fortnight and five months, and was killed by his soldiers....." <sup>32</sup>

Here I would draw attention to the late Dr. Jayaswal's comments wherein Dharasena I is said to be the founder of the **Maitraka** dynasty of Valabhī.<sup>33</sup> As is well known **Bhaṭārka** founded the dynasty as evinced from the legend *S'ri-Bhaṭārka* engraved on all the seals attached to the Valabhī grants. Besides all the grants unanimously record that the royal dynasty ran in an unbroken line from the illustrious Bhaṭārka, a devout worshipper of **S'iva**.<sup>34</sup> The earliest epigraphical record of this dynasty is of his second son **Droṇasiṃha**, of G. Sam. 183, i.e., 502 A. D.<sup>35</sup> It seems that Bhaṭārka was employed as the general commanding the Gupta forces in Kāthiāwād under Skandagupta. The Maitrakas in their early days called themselves *Senāpatis* and *Sāmantas* and used the Gupta era. In the reign of Skandagupta **Parṇadatta** was the governor of **Saurāshṭra**.<sup>36</sup> After Skandagupta's death, the Gupta empire weakened. Bhaṭārka, it seems, was not slow in taking advantage of the situation and became practically independent with his head-quarters at Valabhī, nominally owing allegiance to the Gupta governor at **Junāgaḍh**. The latest date of Skandagupta's reign is G. Sam. 148 ( 468 A. D. ). So Bhaṭārka may have established his dynasty between 470 and 475 A. D., when anarchy prevailed on the death of the Gupta overlord.

The question that naturally arises is, 'Who were the Maitrakas?'. About the year 459 A. D. Kumāragupta was involved in serious distress by war with a powerful and rich nation named **Pushyamitra**, otherwise unknown to history.<sup>37</sup> **Fleet** conjectured it to belong to the region of the **Narmadā** but more probably in the north.<sup>38</sup> **Hoernle** plausibly identifies the Pushyamitras with the Maitrakas under Bhaṭārka.<sup>39</sup> As the very name shows, they were the worshippers of the sun originally. Jayaswal has shown that the **Vāravatyas** or the Yādavas belonged to the family from which Śilāditya descended. The Vāravatyas represent the earlier stock and the Maitrakas were a branch of the Yādavas.<sup>40</sup> The theories about their being of 'foreign origin' are untenable.

In conformity with the practice started by Śilāditya I, his younger brother Kharagraha I mentions in his records Bhaṭārka, the founder of the

32. *An Imperial History of India*, Skt. text, p. 43.

33. *Ibid.* p. 24.

34. Cf. l. 2 of the present grant.

35. *Ep. Ind.*, Vol. XVI. p. 17.

36. *Corpus Inscriptionum Indicarum*, Vol. III. p. 58.

37. Vincent Smith's *Early History of India*, (4th edn.), p. 326.

38. *Ind. Ant.* XVIII. p. 228.

39. *Journal of the Royal Asiatic Society*, 1909, p. 126.

40. *An Imperial History of India*, pp. 25-26.

dynasty, and passes over his (Bhaṭārka's) four sons. The text next mentions **Guhasena**, son of Bhaṭārka's fourth son **Dhārapaṭṭa**. Then comes Guhasena's son **Dharasena** II, who is succeeded by his sons Śilāditya I and Kharagraha I, the latter being the donor of the present grant.

Śilāditya I, uncle of Dhruvasena II (*alias* Dhruvabhata) was, according to Hiuen Tsang, king of **Mo-la-p'o**<sup>41</sup> in addition to his ancestral realm of Valabhī. Vincent Smith has shown that Mo-la-p'o was Western Malwa and that the kingdom of Ujjain or **Avantī** was Eastern Malwa.<sup>42</sup> It is no wonder therefore if Kharagraha I succeeded his brother to the throne of Western Malwa. The only other epigraphical reference to Western Malwa being under Valabhi rule is contained in the **Nogāwā** Grants of Dhruvasena II of (Gupta) Saṃ. 320-21.<sup>43</sup> From the *Imperial History of India* we learn that **Ujjain** or Eastern Malwa as also the country of **Lāṭa** were under Śilāditya I. It seems that soon after ascending the throne, Kharagraha I visited Ujjain, in the remote eastern province of his brother's kingdom as we learn from his Virḍī Plates which were issued from the Military Camp at Ujjain.<sup>44</sup>

Śilāditya I had a son named **Derabhata**<sup>45</sup> who surprisingly enough never succeeded him. He is described as the **royal sage Agastya spreading to the south** and as the lord of the earth with **Vindhya** and **Sahya** for her breasts.<sup>46</sup>

It seems that the two brothers Śilāditya I and Kharagraha I had some dispute about the leadership of the family and the former<sup>47</sup> conceded the question to his younger brother who possibly as the result of a compromise succeeded him to the throne. The same event is possibly referred to in polite words in lines 15 and 16 of the text of our grant. It also seems that Derabhata was not in the good books of his father and was never installed as **yuvarāja**; for, the **dūtaka** in the earlier grants of Śilāditya I is a high official named **Bhaṭṭādityayasas**.<sup>48</sup> In the later grants,<sup>49</sup> the **dūtaka** is Prince Kharagraha. So it seems that by (Gupta) Saṃ. 290 Śilāditya yielded to the demands of his younger brother and nominated him as his successor. For the office of the **dūtaka** seems to be assigned to the **yuvarāja**.

41. Vincent Smith's *Early History of India*, (4th edn.), pp. 343-44.

42. *Ibid.* p. 344.

43. *Ep. Ind.* Vol. VIII, pp. 188 ff.

44. *Annual Report*, Watson Museum, Rajkot, 1933-34, pp. 7-8.

45. *Ep. Ind.* I. 85; *Ind. Ant.* VII. pp. 76 ff.

46. *Ibid.*

47. *C. I. I.* Vol. III. p. 182. note 1.

48. In the four grants of 286 G. S. and in that of 287 G. S. See *Ep. Ind.* Vol. XI. pp. 115 ff. *J. B. B. R. A. S.* Vol. I. 28.

49. In the grants of 290 G. S. See *Bombay University Journal*, Vol. III., pt. 1, pp. 83, 85; also note 1 on p. 80 of the same.

Such quarrels for throne between brothers are not unfrequent in India. We have another instance in this very dynasty where the younger brother **Dhruvasena III**, superseding his elder brother **Kharagraha II**, usurped the throne. Eventually Kharagraha II had to take back by force the throne from his younger brother.<sup>50</sup>

These plates were issued from Valabhī proper; whereas the Virḍī plates were issued from the victorious camp at Ujjain.<sup>51</sup> It seems that Kharagraha I was in Ujjain in Vaiśākha, and returned to Valabhī the capital in the rainy season of the same year. In line 21, the officers concerned with the proper execution of the grant are mentioned in a general way (*sarvān=eva yathā-saṁbadhyamānakān*). The practice followed by his predecessors upto Śilāditya I was to mention the officers by their designations. It appears that Kharagraha I and his successors mentioned them in a general way, in order to curtail such details with the growing bulk of the contents of such grants. Also the size increases with each succeeding king; for all the Valabhī rulers have confined their grants to two plates each.

The *dūtaka* or the executor of these plates is **Dharasena (III)** the successor and elder son of Kharagraha I. The *lekḥaka* or the chief scribe is the Minister of Peace and War—**Vatrabhaṭṭi**, who officiated in that capacity in all the grants dating from G. Sam. 286 to G. Sam. 310.

The latest known grant of Śilāditya I is of 292<sup>52</sup> G. S. and the only known grant of **Dharasena III**, Kharagraha I's successor is of (Gupta) Sam. 304<sup>53</sup>. It seems therefore that Kharagraha I had a short reign from G. S. 294 to G. S. 300. Perhaps he ruled hardly for a year in G. S. 296–7 in view of the account from the *Imperial History of India* given above.

The *recipient* of this grant is a Brāhmaṇa named **Gupta**, son of the Brāhmaṇa **Āpta**, who was a student of the Vājasaneyā *śākhā* of the *Yajurveda*, belonged to the **Kaundīnya Gotra**, and who was a resident of [ **Tra** ] **maḍi** ( ? ) having migrated from Kāśahrada.

The *property* granted consisted of two wells. The description and boundaries of these wells are:—(a) the first well is in the field of Rājakiyāṅgira-Śītala in **Ānumaṇjī** proper. It was situated ( 1 ) to the west of the twin-wells, ( 2 ) to the north of the well of Śrāvaka, ( 3 ) to the east of the well of **Dūsha**, ( 4 ) and to the south of the well of **Bhadra**. (b) Similarly the second well granted was in **Dambarapadraka** in the **Ānumaṇjī** Division. It originally

50. *Ep. Ind.* Vol. I, p. 85; *Ind. Ant.* Vol. VII, p. 76.

51. *Annual Report*, Watson Museum, 1933–34, pp. 7–8

52. *Ibid* 1925–26.

53. *Ep. Ind.* XXI. 181.

belonged to <sup>54</sup>Bappa-Bhaṭṭa. It was situated ( 1 ) to the west of the road that leads to *Temlaruwa-Kārtalūṇḍa-Baraṭaka*, ( 2 ) to the north of the road leading to *Bāraṭaka* through *Saurāshṭra*, ( 3 ) to the east of another well of Bappa-Bhaṭṭa, and ( 4 ) to the south of the field of *Sūlikā*.

These two wells were granted together with the usual privileges pertaining to such grants.

Of the proper names appearing in lines 22-24 of this grant, I am not able to identify all. *Kāśahrada* is modern *Kāsandrā*; 25 miles to the south of **Ahmedabad**<sup>55</sup>. *Kāśahrada* is also mentioned in the grants of Dhruvasena III<sup>56</sup>, and of *S'īlāditya III*<sup>57</sup> ( 346 G. S. ). *Ānumāñjī* is referred to here both as a district and as a town. Very probably it is the ancient name of modern Amreli. It is also found in the grants of G. S. 216<sup>58</sup> and 248<sup>59</sup>. *Bāraṭaka* probably refers to the modern **Barda** hills in the south-west of *Soraṭh* or to a village of that name at the foot of the hills. *Ḍambarapadraka* has so far defied identification. As far as I can ascertain the word *Saurāshṭra* is found used in the *Valabhī* grants for the first time here. The usual word for the whole country is *Surāshṭra*, *Surāshṭrā* being used twice only<sup>60</sup>. I think *Surāshṭra* may stand for the whole of *Kāthiāwāḍ* and *Saurāshṭra* may denote a part of it, the modern *Soraṭh* comprising mainly of the state of *Jūnāgaḍh*. I could not make anything out of the words *temlaruwa-Kārtalūṇḍa* in line 24<sup>61</sup>.

The date of the grant is the [Gupta] year 297, the 10th day of the bright half of *S'rāvaṇa*, corresponding to 616-7 A. D. The *Virḍī* Plates of the same king are dated in the 12th day of the bright half of *Vaiśākha* of the same year.

54. In a grant of G. S. 334 (*Ep. Ind.* Vol. I. p. 92), a village is granted to a *Brāhmaṇa* named *Bhaṭṭi-Bhaṭṭa*. It is not certain whether Bappa-Bhaṭṭa of our grant can be identified with Bappa the father of *Bhaṭṭi-Bhaṭṭa*. The *Gotra* of our *Bappabhaṭṭa* is not known whereas the former is said to have hailed from *Mahichhaka* & was of the *Kaus'ika gotra*.

55. *Ind. Ant.* LIV. pp. 18-19.

56. *J. B. B. R. A. S. N. S. I.* 35.

57. *Ibid.* p. 73.

58. *Ind. Ant.* Vol. IV. pp. 104-7.

59. *Ep. Ind.* Vol. XIII. p. 338.

60. *Journal of the University of Bombay*, Vol. III. pt. 1, p. 77, note 4. See also *Ep. Ind.* XVII, p. 109.

61. I was not satisfied with my reading of lines 22-24 sent to Mr. Mehta in 1933. I again revised it in 1934. But not being satisfied with it, I requested Mr. D. B. Diksalkar, M. A., of Satara, to read the portion for me. Even his reading did not improve upon mine. My sincere thanks are due to him for his help.

I am also indebted to Dr. N. P. Chakravarti, the Government Epigraphist for India in 1935, for many valuable suggestions.

### III. THE AMRELI COPPER-PLATE GRANT OF KHARAGRAHA I. 297 G. S.

Text<sup>62</sup>

(i) (See. Pl. III)

१. [स्व]स्ति बलभीतः [प्रसभप्रणतामित्राणां मैत्रकाणाम\*]तुल[ब\*]लसम्पन्नमण्डलाभोगसंस्कृतप्रह(हा)रशतलब्धप्रतापात्प्रतापोपनतदानमाना[उर्जवो]-
२. [पाजिर्ज]तानुरागादनुरक्तमौलभृतश्रेण[१] बलावातराज्यश्रिय ५ परममाहेश्वरश्रीभटाकादिव्यवच्छिन्नरा[ज]व(वं)डु(शा)न्मातापितृचरणा-
३. र[विन्द]प्रणतिप्रविधौताशेषकल्मषशैशवात्प्रभृति खड्गद्वितीयबाहुरेव समदपरगजघटास्फोटनप्रकाशितसत्त्वनिकपस्तत्प्रभावप्रण-
४. ताराति[चूडारत्नप्रभासं]सक्तपादनखरश्मिसंङ्कु(ह)तिस्सकलस्मृतिप्रणीतमार्गसम्यक्परिपालनप्रजा[हृद]यरां(रं)जनान्वर्त्थराजशब्दः(वदो)रूप-
५. कान्तिस्थैर्य्यगाम्भीर्य्यवुद्धिसंपद्भिः स्मरशशाङ्कद्रिराजोदधिनिदशगुरुधनेशानतिशयानः शरणागताभयप्रदानपरतया तृ-
६. णवदपास्ताशेषस्वकार्य्यःफल(कार्य्यफलः) प्रार्थनाधिकार्थ्यप्रदानानन्दितविद्वत्सुहृत्प्रणयिहृदयः पादचारीव संकलभुवनमण्डलाभोग-
७. प्रमोद ५ परममाहेश्वरः श्रीगुहसेनस्तस्य सुतस्तत्पादनखमयूखसन्तानविस्तृतजान्दवीजलौघप्रक्षालि[ताशे]षकल्मषः प्रा(प्र)-
८. णचिशतसहस्रोपजीव्यमानसम्पद्रूपलोभादिवाश्रितस्सरभसमाभिगामिकैर्गुणैस्सहजशक्तिशिखाविशेष[विस्मा"]पिता-
९. खिलबलधनुर्द्धर ५ प्रथमनरपतिसमतिसृष्टानामनुपालयिता धर्मदायानामपाकर्त्ता प्रजोपघातकारिणमुपप्लवानां द-
१०. शीयि[ता] श्रीसरस्वत्योरेकाधिवासस्य संङ्कु(ह)तारातिपक्षलक्ष्मीपरिभोगदक्षविक्रमो विक्रमोपसंप्राप्तविमलपार्थिवश्री ५ परममा-
११. हेश्वरः श्रीधरसेनस्तस्य सुतस्तत्पादानुध्यातस्सकलजगदानन्दनात्यश्रुतगुणसमुदयस्थगितसमग्रदिङ्मण्डलः समरशत-
१२. विजयशोभासनाथमण्डलाग्रद्युतिभासुरतरा(रां)न्स(स)पीठोदूढगुरुमनोरथमहाभारस्सर्वविद्यापरापरविभागाधिगमविम-
१३. लमतिरपि सर्वतस्सुभाषितलवेनापि सुखोपपादनीयपरितोषस्समग्रलोकागाधगाम्भीर्य्यहृदयोपि सुचरितातिशय-
१४. सुव्यक्तपरमकल्याणस्वभाव ५ खिलीभूतः(त)कृतयुगनृपतिपथविशोधनाधिगतोदग्रकीर्त्तिर्दम्मानुपरोधोज्ज्व(ज्ज्व)लतरीकृतार्थसुख-
१५. सम्पदुपसेवानिरूढधर्मादित्यद्वितीयनामा परममाहेश्वरः श्रीशीलादित्यस्तस्यानुजस्तत्पादानुध्यातः स्वयमुपेन्द्रगुरुणे-

62. From the original plates and inked impressions.

१६. व गुणात्याद्वता समभिलषणीयामपि राजलक्ष्मीं स्कन्धासक्तां परमभद्र इव धुर्यस्तदा-  
ज्ञासम्पादनैकरसतयैवोद्व-  
१७. हन्वेदसुखरतिभ्यामनायासितसत्वसम्पत्तिः प्रभावसम्पदशीकृतनृपतिशतशिरोरत्नच्छायोपगृ-  
हपादपीठोपि परावज्ञाभि-  
१८. मानरसानालिङ्गितमनोवृत्तिः प्रणतिमेकां परित्यज्य प्रख्यातपौरुषाभिमानैरप्यरातिभिरनासा-  
दितप्रतिक्रि-

(ii) ( See Pl. IV )

१९. योपायः कृतनिखिलभुवनामोदविमलगुणस(सं)ङ्ग(ह)ति ~ प्रसन्न[विघटित]सकलकलविल-  
सितगतिर्त्रिचज्जनाधिरोहिभिर्गोपै-  
२०. द्वैपैरनामृष्टायुततद्वदयः प्रख्यातपौरुषास्त्रकौशलगण[ि]तथविपक्षक्षितिपतिलक्ष्मीस्वयं-  
ग्रहप्रकाशितप्रवीरपुरुष-  
२१. प्रथमसंख्याधिगमः(म)~परममाहेश्वरः श्रीस्वरग्रह~कुशली सर्वानेव यथासम्बन्ध-  
मानकान्समाज्ञापयत्यस्तु वरसंविदितं यथा मया  
२२. मातापित्रो ~ पुण्याप्यायनाय काशहृदविनिर्गत[त्र]मदीव(वा)स्तव्यकौण्डिण्यसगोत्रवाज-  
सनेयसब्रह्मचारिब्रह्मणाप्तपुत्रगुप्तायानुमञ्जीस्वतले राजकीयाङ्गिरशीतल-  
२३. क्षेत्रवापी । यमलवाप्याः अप(प)रतः श्रावकवापीतः उत्तरतः द्रुपवाप्याः पूर्वतः भद्रवाप्याः  
दक्षिणतः[1\*] तथा आनुमञ्जीस्थ[ल्यां] डंभरपट(द्र)के वप्य(प्य)भट-  
२४. वापी । तेमलखकार्तद्वण्डवरटकगमिकपथादपरतः सौराष्ट्रवा[र\*]टकपथादुत्तरतः द्वितीय-  
वण्मटवाप्याः(प्याः) पूर्वतः सीडिकाक्षेत्राद्-  
२५. क्षिणतः एवमेतद्वापीद्वयं सोद्वंशं सोपरिकरं सवातभूतप्रत्यायं सधान्यहिराण्यादेयं सदशा-  
पराधं सोत्पद्यमानविष्टिकं सर्वरा-  
२६. जकीयानामहस्तप्रक्षेपणीयं पूर्वप्रत्तब्रह्मदेयवर्जं भूमिच्छ(च्छि)द्रन्यान्ये(ये)नाचन्द्रार्का-  
र्णवक्षितिसरित्पर्वतसमकालीनं पुत्रपा-  
२७. त्रपौत्रान्वयभोग्यमुदकातिसर्गेण धर्मदायो निसृष्टः[1\*] यतोऽस्योचितया ब्रह्मदेयस्थित्या  
भुंजतः कृषतः कर्षयतः प्रदिशतो वा न कैश्चिद्यासेधे वर्तित-  
२८. व्यमागामिभद्रनृपतिभिरप्यस्मद्व(द्रं)ङ्ग(श)जैरन्यैर्वा[1\*] अनित्यान्यैश्चर्याप्यस्थिरं मानुष्यं  
सामान्यञ्च भूमिदानफलमवगच्छद्भिरय-  
२९. मस्मदायोन्युमन्तव्यः परिपालयितव्यश्चेत्युक्तञ्च बहुभिर्व्वसुधा भुक्ता राजमिस्सगरादिभिः  
[1\*] यस्य यस्य यदा भूमिस्तस्य तस्य  
३०. तदा फलम् । (II) यानीह दारिद्र्यमयान्नेन्दैर्जनानि धर्मायतनीकृतानि[1\*] निर्भुक्तमाल्य-  
प्रतिमानि तानि को नाम साधु ~ पु -  
३१. नराददीत ॥ षष्ठि वर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः[1\*] आच्छेत्ता चानुमंता च तान्येव  
नरके वसेदि(त्) [11\*] [इ]ति ॥  
३२. दूतकश्चात्र श्रीधरसेनः[1\*] लिखितं सन्धिविग्रहाधिकृतदिविरपतिवत्रभट्टिना ॥ सं. २०० [ + ]  
९० [ + ] ७ श्रावण शु १०  
३३. स्वहस्तो मम ॥

## IV-V. TWO ANUSTU COPPER-PLATE GRANTS

In October 1939 two copper-plate grants, consisting of five plates, were accidentally unearthed outside the front wall of the house of one Somachand Nāthā, in the village of Anastu which is about  $2\frac{1}{2}$  miles to the north-west of Karjan, the headquarters of the taluk of that name in the Baroda district of the State of Baroda. The plates have been secured by me for the State Archaeological Department and have been handed over to the Baroda State Museum for exhibiting and safe custody. The five plates constitute two grants—the two longer ones make a grant of the Valabhī ruler Śīlāditya III (latter half of the 7th cen. A. D.), and the three smaller ones form a grant issued by Karka-suvarṇavarsha of the Gujarāt branch of the Rāshtrakūṭas (cir. 818 A. D.). A detailed description of these is given below.

## IV A. GRANT OF ŚĪLĀDITYA III. G. E. 357 (676-77 A. D.)

The two plates<sup>63</sup> which constitute this grant measure each about  $14'' \times 10\frac{1}{2}''$  and were held together with a ring the ends of which were secured with an oval seal which bore a bull couchant and the usual legend *S'ri-Bhaṭārkaḥ*. This ring has now been cut to separate the plates for taking mechanical impressions. It passed through a pair of holes made for the purpose near the bottom length-wise rim of the first and the corresponding top rim of the second plate. There is another pair of holes near this pair, but unfortunately the ring that passed through it is missing. The plates are in a fairly good state of preservation. The letters are sufficiently deep and the rims of the plates are a little raised to protect the writing. The letters are of the same variety of the southern alphabet as is obtained in the Valabhī grants in general. As regards **Orthography** no special points are to be noted. The use of the guttural nasal *ṇ* before *ś* instead of the *anusvāra* is observed in *vaṇśān* (l. 2) and *śatruvaṇśaḥ* (l. 33); *n* instead of *anusvāra* is seen in *tarāṇsa* (l. 9). The carelessness of the scribe is to be observed in the use of *ṛi* in *tṛidaśa* for *tridaśa* (l. 4), in *maṇḍalāgra* (l. 28), in *dhavalamṇā* for *dhavalimnā* (l. 25), *varsha-sahasrāṇi* for *varsha-sahasrāṇi* (l. 52). But for these and some other minor defects the record can be said to be almost free from flaws. The **language** is Sanskrit prose except lines 50-53 in the second plate where we get the usual *paurāṇika* verses of an imprecatory nature.

The grant was issued from the king's military camp at Dhānandā or perhaps Hānandā which still remains to be identified. A stereotyped genealogical table of the Valabhī rulers upto the donor king is given. It is in a highly

63. For the plates illustrating this grant vide the *Annual Report* of the Archaeological Department, Baroda State. for 1938-39, Pl. V.

ornate *kāvyā* style. The following kings are included in this list: ( 1 ) Bhaṭārka, the founder of the dynasty, ( 2 ) Guhasena, the sixth ruler, ( the names of the four sons of Bhaṭārka, who succeeded him in succession, have been omitted in conformity with the practice started by Śīlāditya I ), ( 3 ) Dhruvasena II, ( 4 ) Śīlāditya I alias *Dharmāditya*, ( 5 ) Kharagraha I, his younger brother, ( 6 ) Dharasena III, son of No. 5, ( 7 ) Dhruvasena III, younger brother of No. 6, ( 8 ) **Dharasena IV**, son of No. 7. He alone of the Valabhī rulers is styled *Chakravartin*. According to the *Ārya-Mañju S'ri-Mūlakalpa*<sup>64</sup>, he was proclaimed emperor on **Harsha's** death. Thus the epithet in the record is corroborated by Buddhist tradition. As he died without a son he was succeeded by (9) Dhruvasena III, who was a grandson of Śīlāditya I, after whom ( Śīlāditya I ) the throne had probably been usurped by Kharagraha I, his younger brother. Thus the throne passes to the main branch of the house. This Dhruvasena superseded his elder brother ( 10 ) Kharagraha II who succeeded him. Kharagraha II had an elder brother **S'īlāditya II** who it seems never succeeded to the Valabhī throne. He was superseded by his younger brothers, Nos. 9 and 10, and was left to govern the hilly regions of the Vindhya. His son Śīlāditya III succeeded his uncle Kharagraha II, and he is the donor of our grant.

Śīlāditya III was as shown above a son of S'īlāditya II who was the eldest of the three brothers, viz. S'īlāditya II, Kharagraha II, and Dhruvasena III. It may be noted here that S'īlāditya never succeeded to the throne and was superseded by his younger brothers. There appears to be some confusion in the genealogical lists given in the grants of this king. His earliest known grant<sup>65</sup> is of G. 342 and it has been described as that of S'īlāditya III. In it the description of S'īlāditya III of our grant is given as that of S'īlāditya II, his predecessor. And S'īlāditya III is described in epithets which are attributed to **S'īlāditya IV** in the grants of **S'īlāditya V** and his successors. All other grants of the king give the genealogy as mentioned above and this has been confirmed by later grants. It thus seems that either the grant of G. 342 is a spurious one, for firstly it gives a date which belongs to the reign of S'īlāditya III and the description of the donor king is that of his successor **S'īlāditya IV**, or the date may have been wrongly read.

Including the grant edited here, twelve copper-plate grants are attributed to this king and published. The date in one grant<sup>66</sup> is missing, while the

64. *Ārya-Mañju-S'ri-Mūlakalpa*, p. 63, v. 846 ; p. 67 of the *Imperial History of India* by Jayaswal.

65. *Ind. Ant.*, Vol. V, p. 20.

66. *Journal of the Bombay Branch of the Royal Asiatic Society*, N. S., Vol. I, pp. 40 ff.



others are dated in G. 342<sup>67</sup>, 343<sup>68</sup>, 346<sup>69</sup> (2 grants), 347<sup>70</sup>, 350<sup>71</sup>, 352<sup>72</sup>, 356<sup>73</sup>, 357<sup>74</sup> (2 grants) and 365<sup>75</sup>. With the exception of our grant, the beneficiaries of all other grants of the king are either Brāhmaṇas or monasteries from Surāshṭra or Kāthiāwād. Only four grants make gifts in a village in the Bharukachchha district. This may indicate that S'īlāditya, who as shown below had a pretty long reign, ruled over Surāshṭra as well as Gujarāt upto Narmadā. Or it may be assumed that the **Broach** district, being just opposite to **Hastavapra**, modern **Hāthab** (near **Bhavnagar**) which is known to have been under S'īlāditya III from his grants of Sam. 346<sup>76</sup>, was easily accessible to his forces which could cross the gulf of **Cambay** and occupy Broach. S'īlāditya III like most of the Valabhī kings was a tolerant Hindu ruler. His grants dated G. 348<sup>77</sup> and 356<sup>78</sup> and an undated grant record endowments to the monasteries of **Āchārya Vimalagupta** and Queen **Dudḍa** in the vicinity of Valabhī itself.

These plates were issued from the victorious camp at Dhānandā or Hīnandū as stated above. In line 41 the officers concerned with the proper execution of the grant are mentioned in a general way (*sarvvān=eva*). The *dātaka* or the executor of the deed is Prince **Dhruvasena**. This prince officiated in that capacity in all the grants except the one dated G. 356<sup>79</sup>, where Prince **Kharagraha** is mentioned as the *dātaka*. The latter officiated in that capacity in G. E. 372<sup>80</sup>, 375<sup>81</sup>, and 376<sup>82</sup> in the reign of S'īlāditya IV. The *lekḥaka* or the chief scribe is the Minister of Peace and War—**Anahila**, son of Skandabhaṭa who preceded him in that office. Anahila worked as the chief scribe from G. E. 334 to 365 and witnessed three reigns, viz., of Dhruvasena III, Kharagraha II and S'īlāditya III. The **Jessar Plates** of G. 357 of this king are published in the *Epigraphia Indica*, Vol. XXII, pp. 114 ff. The scribe of the grant is named as *Sandhivigrahādihikṛita-Divirapati-Mahāprathāra-Sāmanta*

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67. *Ind. Ant.* Vol. V, pp. 20 ff.  
 68. *J. B. B. R. A. S.*, N. S., Vol. I, 37  
 69. *Ibid.*, pp. 71 and 73.  
 70. *Ep. Ind.*, Vol. XXI, pp. 210 ff.  
 71. *Ibid.*, Vol. IV., pp. 74 ff.  
 72. *Ind. Ant.*, Vol. XI, pp. 305 ff.  
 73. *J. B. B. R. A. S.*, N. S., Vol. I, 70.  
 74. *Ep. Ind.*, Vol. XXII., pp. 114 ff.  
 75. *J. B. B. R. A. S.*, N. S., Vol. I, p. 70  
 76. *J. B. B. R. A. S.*, N. S., Vol. I, pp. 71 ff.  
 77. *Ibid.*, Vol. I., p. 37.  
 78. *Ibid.*, Vol. I., pp. 70 ff. and *Annual Report*, Watson Museum, Rajkot, 1922-23, p. 12.  
 79. *Ibid.*, Vol. I, pp. 57 ff.  
 80. *Ind. Ant.*, Vol. V, p. 207.  
 81. *A Collection of Prakrit and Sanskrit Inscriptions*, Bhavnagar, pp. 54 ff.  
 82. *Ep. Ind.*, Vol. V. Appendix No. 492. (Kielhorn's List.)

**Mammaka.** Our grant is also of the same year and was issued only a month after the Jessar grant. Its scribe is Anahila who held that office for a long time. The late Mr. R. D. Banerji who originally edited the Jessar Plates read the date as G. 387 and assigned them to S'ilāditya IV, though the genealogical description ends with his predecessor. Dr. D. R. Bhandarkar<sup>83</sup> also read the date as 387. The present Government Epigraphist revised the reading of the date as 357 and assigned them to S'ilāditya III. On consulting the second plate of the grant published in the *Epigraphia Indica* quoted above, I find that the date is clearly 387. The left hand curve of the figure for 80 is not distinct though its trace must be in the original. In any case it is not like the figure for 50 in the Lusandi or any other grant. It seems therefore that Mr. R. D. Banerji was right and the grant is of S'ilāditya IV. This point however needs further study.

The only known grant of Kharagraha II, S'ilāditya III's predecessor, is of G. E. 337<sup>84</sup> and the first known grant of his successor is of 372<sup>85</sup>. S'ilāditya III's earliest dated known grant is of G. S. 342 and his latest one is of G. S. 365. It therefore seems probable that he ruled for a pretty long time from G. 340 to G. 370.

The recipient of this grant is the Brāhmaṇa named **Balas'arman**, son of **Ādityas'arman**, who belonged to the **Upamanyu Gotra**<sup>86</sup> and was a student of the *Adhvaryu* or the *Yajurveda*, who was a resident of **S'raddhikā**, having migrated from **Girinagara**. The property granted consisted of a rice field in two pieces and a deserted orchard in the village of **Antikā** in the **Bharukachchha** district. The boundaries of the gift are as under:—

(A) One piece of rice field was situated near the eastern boundary of the village of Antikā. Its boundaries are thus defined:—(a) to its east was the boundary of S'raddhikā, (b) to its south was the road leading to **Amalakaṭaka**, (c) to its west was a *tagara* plant (?) and a field belonging to **Karka**, a Brāhmaṇa from Bharukachchha, and (d) to its north was situated a lake and the fields of **Lambasvāmin**. (B) The second piece of field was situated near the southern boundary (of the village of Antikā) and it was bounded by (a) a field which was a gift to the Brāhmaṇa **Toṇḍaka** on its east and south, (b) the boundaries of the villages of **Bhadrāraka** and **Sandhibalāpallikā** on its west, and (c) the fields which were a gift to the Brāhmaṇa **Kshaimasvāmin** on its north. (C) The deserted orchard was bounded as under:—(a) to

83. *Progress Report of the Archaeological Survey, Western Circle, 1915-16.* A list of the Inscriptions of Northern India. (Appendix to *Ep. Ind.*) No. 1368.

84. *Ind. Ant.*, Vol. VIII, pp. 76 ff.

85. *Ibid.*, Vol. V, p. 207.

86. Upamanyu as a *gotra* name appears for the first time here in an inscriptional record from Gujārāt.

its east was the boundary of S'raddhikā, ( b ) to its south was the royal road, ( c ) to its west was the boundary of the village **Balāpallikā** and ( d ) to its north (?) was the village of **Balāpallikā** and a small orchard belonging to **Ādityadāsa**.

The gift was made together with the usual privileges pertaining to such grants.

Of the localities mentioned in this grant it has not been possible to identify all. Dhānandā or Hānandā from the victorious camp at which the grant was issued still awaits identification. **Bharukachchha**<sup>87</sup> which was known to literature as **Bhṛīgupura**, **Bhṛīgukachchha** or Bhṛīgukshetra is too well-known. It is the modern Broach. Girinagara<sup>88</sup> is another well-known locality and has been identified with modern Junagadh. For some of the remaining localities I propose a tentative identification. Antikā might be the same as the modern Āntī in the Pādrā taluk of the **Baroda** District. This identification is quite plausible as the villages mentioned in connection with Antikā are found near modern Āntī. Besides Anastu where these plates were unearthed is only eight miles to the south-east of Āntī. S'raddhikā might be the same as **Sādhi** which is about a mile to the east of Āntī. Bhadrāraka can be identified with **Bhadara** which is about two miles to the south-west of Āntī. The village of Sandhibalāpallikā or Balāpallikā cannot be easily identified. But from the description of its situation it may be the same as **Ambāra** which is a mile to the south-west of Āntī. Amalakātaka appears to be **Āmod** which is about 12 miles to the south-west of Āntī.

The grant is dated in the (Gupta) year 357, the seventh *tithi* of the bright half of Māgha and corresponds to 676-677 A. D. In all the Valabhī grants the year and day are expressed in numerical symbols, as also in some cases in words. Accordingly the date in this case is written both in words and numerals.

#### IV ANASTU COPPER-PLATES OF ŚĪLĀDITYA III

Dated (Gupta) Sam. 357

**Text**<sup>89</sup>

( i )

१. ९० [ १\* ] स्वस्ति जयस्कन्धावाराद्धानन्दावासकाधिष्ठानवासकात् प्रसभप्रणतामित्राणां मैत्रकाणा-  
मतुलबलसंपन्नमण्डलाभोगसंसक्तप्रहारशतलब्धप्रतापा-

87. *Ind. Ant.* June 1925, Appendix pp. 33 ff.

88. *Ibid.* March 1925, Appendix pp. 20 ff.

89. From the original plates and inked impressions.

90. Expressed by a symbol.

२. त्रुतापोपनतदानमानाज्जवोपाज्जितानुपगादनुरक्तमौलभृतश्रेणीवलावाप्तराज्यश्रियः परम-  
भट्टारकश्रीभट्टार्कादिव्यवच्छिन्नराजवंशान्मातापितृचरणारविन्द-
३. प्रणतिप्रविधौताशेषकल्मषः शैशवात्प्रभृति खड्गद्वितीयबाहुरेव समदपरगजघटास्फोट[न]-  
प्रकाशितसत्त्वनिकपः सकलस्मृतिप्रणीतमार्गसम्यक्परिपालनप्रजाह-
४. दयस्सन्नान्वत्थराजशब्दो रूपकान्तिस्थ(स्थ)र्यगाम्भीर्यवृद्धिसंपद्भिस्मरशशाङ्कद्रिप-  
जोदधितृ(त्रि)दशगुरुधनेशानतिशयानः शरणागताभयप्रदानपरतया तृणव-
५. दपास्ताशेषस्वकार्यफल[:]प्रार्थनाधिकार्थप्रदानानन्दितविद्वत्सुहृत्प्रणयिहृदयः पादचारीव  
सकलभुवनमण्डलाभोगप्रमोदः परममाहेश्वरः श्रीगुहसेनस्त-
६. स्य सुतस्तत्पादनखमयूखसन्तानविसृतजलौघप्रक्षालिताशेषकल्मषः प्रणयिशतसहस्रोपजी-  
व्यमानसंपद्रूपलोभादिवाश्रितस्सरभसमाभिगामिकैर्गुण[र]सहजश-
७. क्तिशिक्षाविशेषस्मापिताखिलधनुर्द्धरः प्रथमनरपतिसमतिसृष्टानामनुपालयिता धर्मदाया-  
नामपाकर्ता प्रजोपघातकारिणामुपप्लवानां दर्शयिता श्रीसरस्व-
८. त्थोरेकाधिवासस्य संहतारातिपक्षलक्ष्मीपरिभोगविक्रमोपसंप्राप्तविमलपार्थिवश्रीः परममाहे-  
श्वरः श्रीधरसेनस्तस्य सुतस्तत्पादानुध्या(ध्या)तस्सकलजगदान-
९. न्दनत्यश्रुतगुणसमुदयस्थगितसमग्रदिङ्म(ण्ड)लः समरशतविजयशोभासनाथमण्डला-  
ग्रद्युतिभासुरतरान्सपीठोदूढगुरुमनोरथमहाभारस्सर्वविद्यापरा-
१०. परविभागाधिगमविमलमतिरपि सर्वतस्सुमाषितलवेनापि सुखोपपादनीयपरितोषः(षो)  
धर्मानुपरोधोज्ज्व(ज्ज्व)लतरीकृतार्थसुखसंपदुपसेवानिरूढधर्मादित्यद्विती-
११. यनामा परममाहेश्वरः श्रीशीलादित्यस्तस्यानुजस्तत्पादानुध्या(ध्या)तः स्वयमुपेन्द्रगुरुणेव  
गुरुणात्यादरवता समभिलषणीयामपि राजलक्ष्मीं स्कन्धावसक्तां पर-
१२. मभद्र इव धुर्यस्तदाज्ञासम्पादनैकरसतयैवोद्वहनखेदसुखरतिभ्यामनायासितसत्त्वस(सं)प-  
त्तिः प्रभावसंपद्रुशकृतनृपतिशतशिरोरत्नच्छायापगूढपादपीठोपि
१३. पर(रा)वज्ञाभिमानरसानालिङ्गितमनोवृत्तिः प्रणतिमेकां परित्यज्य प्रख्यातपौरुषास्त्रकौशला-  
भिमानैरप्यरातिभिरनासादितप्रतिकृ(क्रि)योपायः(यो) गणतिथविपक्षक्षिति-
१४. पतिलक्ष्मीस्वर्यग्राहप्रकाशितप्रवीरपुरुषः प्रथमसंख्याति(धि)गमः परममाहेश्वरः श्रीखरग्रह-  
स्तस्य तनयस्तत्पादानुध्या(ध्या)तस्सकलविद्याधिगमविहितनिखिल[ल]विद्वज्जनमनः-
१५. परितोषातिशयसत्त्वसम्पदा त्यागौदार्येण च सम्यगुपलक्षितानेकशास्त्रकलालोकचरितगङ्गर-  
विभागोपि परमभद्रप्रकृतिरकृत्रिमप्रश्रयविनयशोभाविभूषणः

91. Read °भृत

92. Read °राजवंशा°

93. Read °संपद्भिः

94. Read °दायानामपा°

95. The reading of the Lusandi grant of this ruler and of some other Valabhi records is °परिभोगदक्षविक्रमो.

96. Read °तरांस°

97. Read °प्रथमपुरुषसंख्या°

१६. स्वधनुःप्रभावपरिभूताखकाशलाभिमानः सकलनुपतिमण्डलाभिन्नन्दितशासनः परममाहेश्वरः  
श्रीधरसेनस्तस्यानुजस्तत्पादानुध्या(ध्या)तः सच्चरितातिशयितपूर्व्वनरपतिरतिदु-
१७. स्साधानामपि प्रसाधयिता विषयाणां मूर्तिमानिव पुरुषकारः परिवृद्धगुणानुरागनिर्भर-  
चित्तवृत्तिभिर्मनुजैर्व स्वयमभ्यु[प]पन्न[ः] प्रकृतिभिरधिगतकलाकलापः कान्ति-
१८. मां(मान्) निर्वृतिहेतुरकलङ्कः कुमुदनाथः प्राज्यप्रतापस्थगितदिगन्तरालप्रध्वंसितध्वान्तराशि-  
स्सततोदितस्सविता प्रकृतिभ्यः परं प्रत्ययमर्थवन्तमतिबहुतिथप्रयोजनानु-
१९. बन्धमागमपरिपूर्णं विदधानः सन्धिविग्रहसमासनिश्चयनिपुणः स्थानेनुरूपमादेशं ददद्गुण-  
वृद्धिविधानजनितसंस्काररसाधूनां राज्यशालातुरीय-
२०. [यो]स्तन्त्रयोः सम्योरपि निष्णातः प्रकृष्टविक्रमोपि करुणामृदुहृदयः श्रुतवानप्यगर्वितः  
कान्तोपि प्रशमी उदयसमुदयसमयसमुपजनितजनतानुरागं परिपि-
२१. हितसमर्थितप्रथितवालादित्यद्वितीयनामा परममाहेश्वरः श्रीध्रुवसेनस्तस्य सुतस्तत्पाद-  
कमलप्रणामधरणिकषणजनितकिणलाञ्छनललाटतटशक-
२२. लः शिशुभावलवध्रवणनिहितमौक्तिकालङ्कारविभ्र[मा]मलश्रुतविशेष[ः] प्रदानसलिलक्षालिता-  
ग्रहस्तारविन्दः कन्याया इव मृदुकरग्रहणादमन्दीकृतानन्दविधिर्वसुन्धरा-
२३. याः कामर्मुके धनुर्वेद इव संभाविताशेषलक्षकलापः प्रणतसामन्तोत्तमाङ्गधृतचूडारत्नायमा-  
नशासनः परममाहेश्वरः परमभट्टार-
२४. कमहाराजाधिराजपरमेश्वरचक्रवर्त्तिश्रीधरसेनस्तत्पितामहभ्रातृश्रीशीलादित्यस्य शार्ङ्गपाणे-  
रिवाङ्गजन्मनः(नो) भक्तिबन्धुरावयवकल्पितप्रणतेरति-
२५. धवलया दूरं तत्पादारविन्दप्रवृत्तया नखमणिरुचा मन्दाकिन्येव नित्यममलिनोत्तमाङ्गदेशस्या-  
गस्त्यस्यैव राजर्षेर्दाक्षिण्यमातन्वानस्य प्रबलधवल(लि)म्ना यशसां वलयेन
२६. मण्डितककुभा नभसि यामिनीपतेर्विडम्ब(म्बि)ताखण्डपरिवेशमण्डलस्यः पयोदयामशिखर-  
चुचूकचिरसह्यविन्ध्यस्तनायाः क्षितेः पत्युः

( ii )

२७. धीरेभट्टस्याङ्गजः क्षितिपसंहतेरनुरागिण्या अपि यशो<sup>100</sup>शुभृतस्स्वयंवरमालामिव राज्यश्रिय-  
मर्पयन्त्याः कृतपरिग्रहः[शौ]र्यमप्रतिहतव्यापारमानमित-
२८. प्रचण्डरिपुमण्डलमण्डलाभ्र(ग्र)मिवावलम्बमानः शरदि प्रसभमाकृष्टशिलीमुखबाणासनापादि-  
तप्रसाधनानां परभुवाः विधिवदाचरितकरग्रहणः पूर्व्वमेव
२९. विविधवर्णोज्ज्व(ज्ज्व)लेन शुभातिशयेनोद्भासितध्रवणः पुनः पुनरुक्तेनेव रत्नालङ्कारेणालङ्कृत-  
श्रोत्र[ः]परिस्फुरत्कटकविकटकीटपक्षरत्नकिरणम-
३०. विचित्रप्रदानसलिलनिवहावसेकविलसन्न(न्नि)व शैवलाङ्कुरमिवाग्रपाणिमुद्रहन् धृतविशाल-  
रत्नजलधिबेलातटायमानभुजपरिष्वक्तविश्वंभरः पर-

98. Read प्रशम्युदय°

99. Read प्रणतसामन्तमण्डलोत्तमाङ्ग°

100. Read यशोऽशुक्°

३१. ममाहेश्वरः श्रीध्रुवसेनस्तस्याश्च(ग्र)जो(जः) परमहीपतिस्पर्शदोषनाशनधियेव स्वयमतिस्पष्ट-  
चेष्टमाश्लि[ष्टा]ङ्गयष्टिरतिरुचिरतरचरितगरिमपरिकलितसकलनरपतिरत्नि(ति)प्रकृ-  
३२. ग्रानुरागरसरभसंवशीकृतप्रणतसमस्तसामन्तचक्रचूडामणिमयूखखचितचरणकमलयुगलः  
प्रोद्दामोदारदोहण्डदलितद्विपद्वर्गदर्पः प्रसर्पत्पदी-
३३. यःप्रतापप्लोषिताशेषशत्रुव<sup>101</sup>ः प्रणयिपक्षनिक्षिप्तलक्ष्मीकः प्रेरितगदोत्क्षिप्तसुदर्शनचक्रः  
परिहृतबालक्रीडोनध<sup>१०१</sup>कृतद्विजातिरकविक्रमप्रसाधनधरित्रीतलोनङ्गी-
३४. कृतजलशय्यापूर्वपुरुषोत्तमः साक्षाद्धर्म इव सम्यग्व्यस्थापितवर्णाश्रमाचारः पूर्वैरप्युर्वी-  
[पतिभिस्तृणालव(व)लुब्धै र्यान्यपहतानि दे]वब्रह्मदेयानि
३५. तेषामप्यतिसरलमनःप्रसरमुत्सङ्कलनानुमोदनाभ्यां परिमुदिततृ(त्रि)भुवनाभिनन्दितोच्छ्रितो-  
त्कृष्टधवलधर्मध्वजप्रकाशितनिजवंशो देवद्विजगुरुप्रति यथार्ह-
३६. मनवरतप्रवर्त्तितमहोद्गद्गदिदानव्यस[ना]नुपजातसन्तोषोपात्तोदारकीर्त्तिप(पं)क्तिपर(रं)परा-  
दन्तुरितनिखिल[दिक्चक्रवालःस्पष्ट]मेव यथार्थं धर्मादित्यापरना-
३७. मा परममाहेश्वरः श्रीखरग्रहस्तस्याग्रजन्मनः कुमुदपण्डश्रीविकासिन्या कलावतश्चन्द्रिकले-  
(ये)व कीर्त्ता(र्या) धवालेतसकलदिङ्गण्डलस्य ख[ण्डिता]गुरुविलेपनपिण्डश्याम-
३८. लविन्ध्यशैलविपुलपयो[धरा]भोगायाः क्षोण्याः पत्युः श्रीशीलादित्यस्य सूनुर्नवप्रालेयकिरण  
इव प्रतिदिनसंवर्द्धमानकलाचक्रवाल[के]सरीन्द्रशिशुरिव राजलक्ष्मी-
३९. मचलवनस्थलीमिवालकुर्व्वाणः शिखण्डिकेतन इव रुचिमचूडामण्डनः प्रचण्डशक्तिप्रभा-  
वश्च शरदागम इव प्रतापवानुलसत्पद्मः संयुगे विद[ल]यन्न-
४०. भोधरानि[व] परगजानुदयतपनबालातप इव संग्रामे मुण्णन्नभिमुखगतानामायूषि द्विषतां  
परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीशीलादित्यः
४१. सर्वानेव[समाज्ञापय]त्य[स्तु] वस्संविदितं यथा मया मातापित्रोः पुण्याप्यायनाय  
गिरिनगरविनिर्गतश्रद्धिकानिवासितच्चातुर्विद्यसामान्यउपमन्युसगोत्राध्वर्यु-
४२. सन्नहचारि[णे] आदित्[यशर्मपुत्राय] ब्राह्मणबलशर्मणे श्रीमरुकच्छ-विषये अन्तिकग्रामे  
द्विखण्डावस्थितं व्रीहिपिटकवापः(प)क्षेत्रं यत्र पूर्वसीम्नि खण्डं य-
४३. स्य पूर्वतः श्रद्धिकासीमा दक्षिणतः अमलकटग्रामगामिपथः अपरतः तगरः तथा भारुक-  
च्छब्राह्मणकर्कसत्क्षेत्रमुत्तरतस्तडागिका ल-
४४. स्वस्वामिसत्ककेदाराश्च[१] द्वितीयखण्डं दक्षिणसीम्नि यस्य पूर्वतो ब्राह्मणतोण्डकसत्क-  
ब्रह्मदेयक्षेत्रं दक्षिणतोपि तदेव अपरतो भट्टारकग्रामसी-
४५. मा सन्धिबलापल्लिकाग्रामसीमा उत्तरतः श्वैमस्वामिसत्कब्रह्मदेयकेदाराः[१]तथैत[त्]प्राप्या  
भृष्टी ग्रामस्योत्तरतो यस्याः पूर्वतः श्रद्धिकासीमा
४६. दक्षिणतो राजवर्तनी अपरतो बलापल्लिकासीमा उच्चादतो(उत्तरतो) बलापल्लिकाग्राम  
उत्तर[त] आदित्यदाससत्कभृष्टिलवमिदमाघाटनविशुद्धसोद्वर्गं सोपरिकरं
४७. समूतवातप्रत्यायं सधान्यहिरण्यादानं सदशापरार्धं सोत्पद्यमानविष्टी(ष्टि)कं सर्वराजकीयाना-  
महत्प्रक्षेपणीयं पूर्ववत्तदेवब्रह्मदेयब्राह्मण-

४८. वि[वि]ङ्ग[श]तिरहितं भूमिच्छिद्रन्यायेनाचन्द्राकर्णवक्षितस्थितिसमकालीनं पुत्रपौत्रान्वय-  
भोग्यमुदकतिसर्गणे धर्मदायोतिसृष्टो यतोस्योचितया ब्रह्मदे-  
४९. यस्थिता भुज्जतः कृषतः प्रदिशतो वा न कैश्चिद्वासेष्वे वसितव्यमागामिभद्रनृपतिमिरप्य-  
स्मद्वंद्यैरन्यैर्वा[१] अनित्यान्नि(न्यै)श्वर्याणि अस्थिरं मानुष्यं सा-  
५०. मान्यञ्च भूमिदानफलमवगच्छद्भिर्यमस्मदायोनोमन्तव्यं ~ पालयितव्यश्चेत्युक्तं च[१] बहुभि-  
र्वसुधा भुक्ता राजमिस्सगरादिभिः[१] यस्य यस्य य-  
५१. दा भूमिस्तस्य तस्य तदा फल[मा] म(अ)प(पि)च यानीह दत्तानि पुरा नरेन्द्रैर्दानानि  
धर्मायतनीकृतानि[१] निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधुः पुनराद-  
५२. द्रीत[१] पाणिं वर्स(ष)सहस्राणि स्वर्गे तिष्ठति भूमिदः[१] आच्छेत्ता चानुमन्ता च तान्येव  
नरेके वसेत( त ) [१] दूतकोत्र राजपुत्रश्रीध्रुवसेनः [१] संवत्सरशतत्रये-  
५३. सप्तपञ्चाशदधिके माघशुद्धसप्तम्यां लिखितम(मि)दं दिविरपतिश्रीमद[ण] हिलेनेति  
सं. ३००[+]५०[+]७ माघ शु. ७ स्वहस्तो मम ८८

#### IV ANASTU COPPER-PLATES OF ŚĪLĀDITYA III

dated Gupta Sam. 357

##### Abstract of Contents<sup>102</sup>

(Line 1) – *Om ! Hail !* From the military camp situated at Dhānandā (or Hānandā).....

(Lines 40 to 48) – The *Paramabhaṭṭāraka*, *Mahārājādhirāja*, and *Parameśvara*, the illustrious Śīlāditya (III) announces to all (the people):—

“Be it known to you that in order to enhance the religious merit of our parents we (*hereby*) grant (*together with the privileges mentioned in lines 46 to 48*) to the Brāhmaṇa Balasārman, son of Āditya[sārman], who after migrating from Girinagara became an inhabitant of Śraddhikā, belonged to the community of the *Chaturvedins* of that (*place*), a member of the Upamanyu *gotra*, and a student of the *Adhvaryu* or *Yajurveda*, a (*rice*) field in two pieces, requiring a *ṭīṭaka* of seeds for sowing, and a deserted orchard (*bhṛishṭī*) in the village of Antikā in the Bharukachchha district. One (*of the pieces of the*) field is in the east (*of Antikā*). To its east is the boundary of Śraddhikā; to its south, the way leading to the village of Amalakataṭaka; to its west, a *tagara* plant (?) and a field belonging to Karka, a Brāhmaṇa from Bharukachchha; (and) to its north is the (*village*) tank and the field belonging to Lambasvāmin. The second field is situated in the south (*of Antikā*). To its east is the field which is a gift to the

102. For translation of lines 1 to 40 and 47 to 52, see *Corpus Inscriptionum Indicarum*, Vol. III, pp. 180 to 185 and 189 to 191. The remaining portion is translated here.

Brāhmaṇa Toṇḍaka; to its south, the same; to its west, the boundaries of the villages of Bhadrāraka (and) Sandhibalāpallikā; and to its north, the fields of Kshaimasvāmin. Similarly the deserted orchard in the north of the village is included in this (*gift*). To its east is the boundary of Śraddhikā; to its south is the royal road; to its west, the boundary of the village of Balāpallikā and a small orchard belonging to Ādityadāsa."

(Lines 52-53). The *dūtaka* in this case is the prince *S'ri-Dhruvasena*. This (*charter*) has been written by the illustrious Aṇahila, the chief of the scribes, in the three centuries of years, increased by fifty-seven, on the seventh lunar day of the bright half of (*the month of*) Māgha; Sam. 300 + 50 + 7; (*the month of*) Māgha; the bright fortnight; (*the lunar day*) 7. (*This is*) our sign-manual.

## V. ANASTU COPPER-PLATE GRANT OF KARKA-SUVARNAVARSHA

S'aka year 739

This is the second and the smaller of the two Anastu grants described here. It<sup>103</sup> consists of three plates, each of which measures approximately  $10\frac{1}{2}'' \times 7\frac{1}{4}''$ . The first and the third plates bear writing on the inside and the second plate is engraved on both the sides. The writing consists of 71 lines and is protected by the raised rims of the plates. A pair of holes is made near the longer rim at the bottom of the first and the top of the second and third plates. One of the two rings that secured it is missing and the other thick copper ring passing through the left hand holes, which has now been cut to take mechanical impressions, was secured with a circular seal which was embossed in relief with the figure of **Garuḍa** with folded hands. In the grants of the Saka years 743 and 746 of this king a single hole is made near the shorter rim and they were held together with one thick ring secured with the seal, that passed through the holes. The plates and writing are very well-preserved and the letters are incised sufficiently deep. The **characters** are a successor of the Valabhi alphabet that obtained during the period, with traces of the southern variety of the precursor of the modern **Kanarese**, especially in the letters *r* and *k* and in the autograph of the king at the end. It is written in Sanskrit. The initial sacred symbol *Om*, lines 39-60 and the last two lines (70 and 71) are in Sanskrit prose and the rest is in verse. The **language** is on the whole correct. With regard to **Orthography** the following points are worth noting:—

(i) Doubling of *d*, *dh*, *k*, *b*, *bh*, *y* etc., in conjunction with an *r*.

103. For the plates illustrating this grant, vide *Annual Report of the Baroda Archaeological Department*, for 1938-39, Plate VI.



- (ii) The use of *ṇ* or the guttural nasal before *h* and *ś* as in *Rājasinḥaḥ* for *Rājasinḥaḥ* (l. 4), *chatvāriṇṣa°* for *chatvāriṇṣa°* (l. 51).
- (iii) The use of *n* or the dental nasal before *s* or *ś* as *°tānsa* for *°tānsa* (l. 10) *°smadvaiṇṣyaiḥ* for *°smadvaiṇṣyaiḥ*.
- (iv) The use of *jilwāmūḥya* and *upadhmāniya* instead of *visarga* before *k* and *p* respectively as in lines 17, 28 etc.
- (v) The use of *anusvāra* instead of the final *m* at the end of a hemistich. The practice is observed throughout.
- (vi) In the prose dealing with the description of the gift, *sandhi* rules are loosely observed.

The verses are not numbered, but at the end of each verse two *danda*s or vertical strokes are used. The practice of using one *danda* at the end of the first hemistich of each verse is dispensed with, with the result that unpermitted *sandhis* are made as in the verses 12, 16, 20 etc.,

The document was issued from the capital **Kheḷaka** which was the headquarters of the Gujarāt Branch of the **Rāshtrakūṭas** in the **Lāṭa-maṇḍala**. It records the gift of the village of **Majjārgaṇi** which was included in the Bharukachchha District. The village was granted to the Brāhmaṇa **Baṭṭa-S'ri-Bhaṭṭa**, son of **Kukkura**, a resident of Bharukachchha, who belonged to the **Vasishṭha Gotra** and was a student of the **Rig-veda**. The boundaries of **Majjārgaṇi** are defined as under:—

- (1) To its east was situated the village of **Shamḍaka**. (2) To its south was the hamlet of **Chitṭolāpallī**. (3) To its west was the village of **Kraṇḍovaka** and (4) to its north the village of **Thomkārīkā**.

The date of the inscription is the full moon day of Vaisākha of the Śaka year 739 (expired) Mahāvaiśākhīparvan and probably corresponds to Saturday the 24th April 818<sup>104</sup> A. D. The *dūtaka* was **Baṭṭa-S'ri Droṇamma** and the chief scribe or *lekhaka* was **S'ri-Nemāditya** son of **S'ri-Durgabhāṭṭa**, the *Kulputraka*. The record ends with the sign-manual of **Karkarājadeva**, son of **S'rimad-Indrarāja**. It may be noted here that the *dūtaka* in his grant of Śaka 734<sup>105</sup> was Prince Dantivarman. **Baṭṭa-S'ri-Droṇamma** is mentioned as officiating in that capacity in the grants of the Śaka years 738<sup>106</sup> and 739<sup>107</sup>. The *lekhaka* in the

104. The Christian era equivalent of Vaisākha-pūrṇimā of the Śaka year 764 (expired) of the Brāhmaṇapallī grant of the king is given as 17th April 824 A.D. (*Ep. Ind.*, Vol. XXII, p. 77). The editor has to all appearances failed to notice that the Śaka year is expired. Its Christian equivalent should be 6th April 825 A.D.

105. *Ind. Ant.*, Vol. XII., pp. 166 ff.

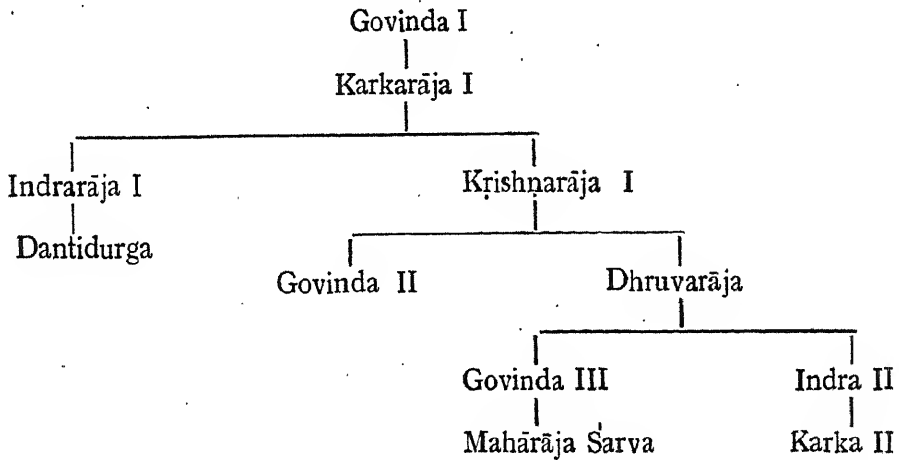
106. *J. B. B. R. A. S.*, Vol. XX., p. 134.

107. The present grant.

grants of S. 734, 738 and 739 is Nemāditya, the son of *Sri*-Durgabhaṭṭa. His brother *Nārāyaṇa*, the Minister of Peace and War, is mentioned as officiating in that capacity in the grants of S. 743 and 746. All the first four grants upto 743 bear the sign-manual of *Sri*-Karkarāja. But his last grant of S. 746 bears the signs-manual of the king as well as that of **Amoghavarsha I**, his overlord.

Including the present grant five grants of Karka-suvarṇavarsha are known, viz., the **Baroda Plates** of the Saka year 734<sup>108</sup>, the **Navasari Plates** of S. 738<sup>109</sup>, the **Anastu Plates** of 739 (the present grant), the **Surat Plates** of S. 743<sup>110</sup> and the **Brāhmaṇapalli Plates** of S. 746<sup>111</sup>. Of these the Surat Plates are a (Jaina) grant recording the gift, by the king, of a field to a Jaina teacher, whereas the other grants are made to Brāhmaṇas.

After the syllable *Oṃ*, our grant records the genealogy of the Rāshṭra-kūṭa kings of the main branch upto Amoghavarsha I and of the Gujarāt branch upto Karka-suvarṇavarsha. Almost all the verses recur in other known grants and therefore a summary of their contents is not given here. A few salient points will however be noticed here. The genealogy as obtained here and corroborated by other grants runs as follows:—



As can be seen from the above, the genealogy commences with **Govinda I**. The earlier rulers are omitted from it. Unlike the **Wāṇi-Diṇḍori**<sup>112</sup> and the **Rādhanpur**<sup>113</sup> **Plates** of Govinda III and the Baroda Plates of the present donor,

108. *Ind. Ant.*, Vol. XXI., p. 156 ff.

109. *J. B. B. R. A. S.*, XX, pp. 131 ff.

110. *Ep., Ind.*, Vol. XXI., pp. 133 ff.

111. *Ibid.*, XXII., pp. 77 ff.

112. *Ep. Ind.*, Vol. VI., p. 242.

113. *Ind. Ant.*, Vol. XII., 159.

due credit is given to **Dantidurga**, son of Indra I, for the defeat of the **Chālu**  
**kyā** and other monarchs. This Dantidurga is known as **Dantivarman** to some  
of the *S'ilāhāra* grants.<sup>114</sup> The descriptions of almost all the rulers are conven-  
tional. Our record passes over a full description of Govinda III which is  
found in the grants of Śaka 743 and 746 and which refers to the only historical  
event of the rebellion of **Stambha**. Vv. 17-21 describe Amoghavarsha I, **Indra II**  
and Karka-suvarṇavarsha. From v. 17 we learn that Amoghavarsha is only an  
epithet and the real name of the ruler was **S'arva**. The Gujarāt Branch of the  
Rāshtrakūṭas commences with Indra II who was the younger brother of Govinda  
III who had put Indra in complete charge of southern Gujarāt. The Surat  
Plates<sup>115</sup> describe this event in the words '*Lāṭiyāṁ maṇḍalāṁ yas=tapana iva nija-*  
*svāmidattaṁ raraksha*'. This event took place in about 800 A. D. After a short  
reign he passed away and was succeeded to the *gādi* by Karka-suvarṇavarsha  
his eldest son, whose earliest known grant is of 811-12 A. D. (Ś. 734). His younger  
brother Govinda held some responsible offices under him and looked after the  
administration of southern Gujarāt during Karka's periodical absence. Govinda  
III was alive in 812 A. D. He seems to have passed away in 813 A. D. and was  
succeeded by Amoghavarsha his only son. Amoghavarsha is mentioned for  
the first time in the grant of Ś. 738 and his accession to the throne must have  
taken place some time before it (in 814 A. D.). The **Sirur**<sup>116</sup> inscription of  
Amoghavarsha is dated S. 788 and was issued in the 52nd year of his reign.  
This corroborates the above statement inasmuch as it gives the date Ś. 736  
for his first regnal year. Karka rendered very valuable services to the imperial  
house when he restored Amoghavarsha to the throne<sup>117</sup>. It seems that Karka-  
suvarṇavarsha acted as the regent of the boy emperor whom he saved from  
rebels. Karka died in about 830 A. D. The Surat Plates tell us that Amogha-  
varsha was re-instated on the throne by his cousin Karka, when a number of  
Rāshtrakūṭa feudatories had rebelled against him<sup>118</sup>. Upto Ś. 743 we find that  
the sign-manual of Karka II only is affixed to the grants. In fact the Gujarāt  
Rāshtrakūṭas call themselves *mahāsāmāntādhipati* indicative of their subordi-  
nate position. In the grant of Ś. 746 we find Karka II and his overlord Amogha-  
varsha both affixing their signs-manual in approval of the gift. The  
omission of the sign-manual of the emperor is rather significant. We have  
seen that Amoghavarsha was a ward of Karka II. So a mention of him in the  
genealogical list only was made. Later however in about Ś. 746, he must have  
taken the reins of the government in his own hands and started to assert his

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114. See grant No. VII below.

115. *Ep. Ind.*, Vol. XXI., 143.

116. *Ind. Ant.*, Vol. XII., pp. 213.

117. *Ibid.*, XIV, pp. 199 ff.

118. *Ep. Ind.*, Vol. XXI., p. 143.

authority. The result is that in due recognition of the paramount power the sign-manual of the over-lord is affixed<sup>119</sup>. Karka died about 830 A. D.

Of the localities mentioned in the grant, I have not succeeded in identifying all. Lāṭa is southern Gujarāt, lying between the **Mahi** and the **Kim**. Khetaka is obviously modern **Kaira** and Bharukachchha is Broach. Majjārgaṇi and the four villages in its vicinity are awaiting identification.

## V. ANASTU COPPER-PLATE GRANT OF KARKA-SUVARNAVARSHA II

S'aka year 739

Text<sup>120</sup>

(i)

१. १२१ ओ[॥\*] स बोव्याद्वेधसा धाम यन्नाभिकमलं कृतं(तम्)[१\*]  
हरश्च यस्य कान्तेन्दुकलया कमलंकृतं(तम्) ॥ [१\*॥]
२. आसीदिषत्तिमिरमुद्यतमण्डलाग्रो  
ध्वस्तिन्नयन्नभिमुखो रणशर्व-  
३. रीषु [१\*]  
भूपः शुचिर्विधुरिवास्तदिगन्तकीर्त्ति-  
गोविन्दराज इति राजसु रा-  
४. जसि(सि)ङ्ग(हः) ॥ [२॥\*]  
दृष्ट्वा चमूमभिमुखीं सुभटादृहासा-  
मुन्नामितं सपदि येन र-  
५. णेषु नित्य[म्] [१\*]  
न्द(द)ष्टाधरेण दधता भृकुर्यी ललाटे  
खङ्गडलं च हृदयं च निजं च सत्त्वं(त्त्वम्) ॥ [३॥\*]

119. As in the Brahmapāṇalli grant of Karka II. (*Ep. Ind.*, Vol. XXII, p. 79).

120. From the original plates & their inked impressions.

121. Expressed by a symbol.

Metre:—

*Amuṣṭubh*—Vv. 1, 15, 17, 22, 23, 25, 27.

*Vasantatilakā*—Vv. 2, 3, 5, 6, 8, 9, 16, 20.

*Indravajrā*—Vv. 4, 14, 21, 24, 26.

*Gīṭī*—V. 7.

*Āryā*—Vv. 10, 11, 18.

*S'ārdūlavikrīḍita*—V. 12.

*Sragdharā*—Vv. 13, 19.

*Pushpītāgrā*—V. 28.

६. खङ्गङ्कुराग्रान्मुखतश्च शोभा  
मानो मनस्तस्सममेव यस्य [१\*]  
महाहवे नाम
७. निशम्य सद्य  
स्त्रयं रिपूणां विगलत्यकाण्डे ॥ [१॥\*]  
तस्यात्मजो जगति विश्रुतदीर्घकीर्ति
८. रार्त्तार्त्तिहारिहरिविक्रमधामधारी [१\*]  
भूपस्त्रिविष्टपनृपानुकृतिः कृतज्ञ-  
श्रीकर्क-
९. राज इति गोत्रमणि बभूव ॥ [५॥\*]  
तस्य प्रभिन्नकरटच्युतदानदन्ति-  
दन्तप्रहाररु-
१०. चिरोल्लिखिता(तां)न्स(स)पीठः [१\*]  
क्षमापः क्षितौ क्षपितशत्रुरभूत्तनूजः [१\*]  
सद्राष्ट्रक-
११. टकनकाद्रिवेन्द्रराजः ॥ [६॥\*]  
तस्योपार्जितमहसस्तनयश्चतुर्दधिकूलमालिन्याः [१\*]  
१२. भोक्ता भुवः शतक्रतुसदृशः श्रीदन्तिदुर्गराजोभूत् ॥ [७॥\*]  
कांचीशकेरलनराधिप-
१३. चोलपाण्डय-  
श्रीहर्षवज्रटविभोरविधानदक्षं(क्षम्) [१\*]  
काण्णाटकम्बलमचिन्त्यमजेय-
१४. मन्यै-  
भृत्यैः कियद्भिरपि यस्सहसा जिगाय ॥ [८॥\*]  
अभ्रविभङ्गमगृहीतनिशात-
१५. शास्त्र-  
मभ्रान्तमप्रतिहताक्षमपेतयरनं(त्नम्) [१\*]  
यो वल्लभं सपदि दण्डबलेन जि-
१६. त्वा  
राजाधिराजपरमेश्वरतामवाप ॥ [९॥\*]  
तस्मिन्दिक्प्रयाते वल्लभराजे क्षत-
१७. प्रजाबाधः [१\*]  
श्रीकर्कराजसूनुर्महीपति × कृष्णराजोभूत् ॥ [१०॥\*]  
यस्य स्वभुज-
१८. पराक्रमनिशेषा(पो)च्छा(त्ता)दितारिदिक्चक्रं(क्षम्) [१\*]  
कृष्णस्येवाकृष्णं
१९. चरितं श्रीकृष्णराजस्य ॥ [११॥\*]  
पाता यश्चतुर-

( iia )

२०. म्बुराशिरशनालंकारभाजो भुव-  
स्वय्याश्चापि कृतद्विजामरगु-
२१. रुप्राज्याज्यपूजादरो(रः) [१\*]  
दाता मानभृदग्रणी गर्गुणवतां योसौ
२२. ध्रियो वल्लभो  
भोक्तुं स्वर्गफलानि भूरितपसा स्थानं जगामामरं(रम्) ॥ [१२॥\*]  
येन
२३. श्वेतातपत्रहतरविकरत्राततापात्सलीलं  
जग्मे नासीरधूलीधवलित-
२४. शिरसा वल्लभाख्यस्सदाजौ [१\*]  
श्रीमद्रोविन्दराजो जितजगदहितस्त्रैणवैधव्य-
२५. दक्ष-  
स्तस्यासीत्सुनुरेकः क्षणरणदलितारातिमत्तेभकुम्भः ॥ [१३॥\*]  
तस्यानुजः श्री-
२६. ध्रुवराजनामा महानुभावोप्रहतप्रभावः [१\*]  
प्रसाधिताशेषनरेन्द्रचक्रः
२७. क्रमेण बालार्कवर्णवर्णभूव ॥ [१४॥\*]  
रक्षता येन निश्शेषं चतुरम्भोधिर्संयुतं(तम्) [१]  
रा-
२८. ज्यन्धर्मेण लोकानां कृता दृष्टिः परा दृदि ॥ [१५॥\*]  
तस्यात्मजो जगति सत्प्रथितो-
२९. रुकीर्त्ति-  
गोविन्दराज इति गोत्रललामभूतः [१\*]  
स्त्या(त्या)गी पराक्रमधन-प्रकटप्र-
३०. ताप-  
सन्तापिताहितजनो जनवल्लभोभूत् ॥ [१६॥\*]  
तत्पुत्रोत्र गते नाकमाकस्पित-
३१. रिपुव्रजे [१\*]  
श्रीमहाराजशर्वाख्यः ख्यातो राजाभवद्वुजैः ॥ [१७॥\*]  
अर्थिषु यथार्थतां
३२. यस्यसमभीष्टफलाप्तिं लब्धतोषेषु [१\*]  
वृद्धिनिनाय परमाममोघवर्षाभि-
३३. धानस्य ॥ [१८॥\*]  
राजाभूत्तत्पितृव्यो रिपुभावविभावोद्भूत्यभावैकहेतु-  
र्लक्ष्मी-

३४. वानिन्द्रराजो गुणनृपनिकरान्तश्चमत्कारकारी [१\*]  
रागादन्यान्युदस्य प्रकटि-
३५. तविनया या नृपान्सेवमाना  
राजश्रीरेव चक्रे सकलकविजनोद्गीतत-
३६. थ्यं स्वभावं(वम्) ॥ [१९॥\*]  
श्रीकर्कराज इति रक्षितराज्यभार-  
स्सारकुलस्य तनयो नय-
३७. शालिशौर्यः[ः] [१\*]  
स्ता(त)स्याभवद्विभवनन्दितबन्धुसार्थ-  
पार्थस्सदैव द(ध)नुषि
३८. प्रथमः शुचीनां(नाम्) ॥ [२०॥\*]  
दानेन मानेन सदाज्ञया वा वीर्ये-

( iib )

३९. ण शौर्येण च कोपि भूपः [१\*]  
एतेन तुल्योस्ति न वेति कीर्त्तिस्सकौतुका भ्राश्यति यस्य लोके ॥ [२१॥\*]  
स च
४०. समधिगताशेषमहाशब्दमहासामन्ताधिपतिः[ः] सुवर्णवर्षश्रीकर्कराजदेवस्सर्वा-  
४१. नेव यथासम्बध्यमानकान्नाष्ट्रपतिविषयपतिग्रामकूटायुक्तनियुक्तकाधिका-  
४२. रिक्महत्तरादीन्समनुदर्शयत्यस्तु वस्तंविदितं यथा मया लाटमण्डलमण्डनभू-  
४३. तं(त)श्रीखेटकराजधान्यवस्थितेन मातापित्रोरात्मनश्चैहिकामुष्मिकपुण्यशोभि-  
४४. वृद्धये श्रीभरुकच्छनिवासितच्चातुर्विद्यसामान्यवसिष्ठसगोत्रबह्वचसब्रह्मचारि-  
४५. बट्टश्रीभट्टाय कुक्कुरपुत्राय श्रीभरुकच्छविषयान्तर्गतमज्जार्गणीग्रामो यस्याघा-  
४६. टनानि पूर्वतः षंडकग्रामो दक्षिणतः चिह्नोलापल्ली अपरतः कण्डोवकग्राम उत्तर-  
४७. तः (रु)थोकारिकाग्रामो(म) पवमयं चतुराघाटनोपलक्षितः सोद्रङ्गस्सपरिकरस्सदण्ड-  
४८. दशापराधस्सभूतवातप्रत्यायस्सोत्पद्यमानविष्टीकस्सधान्यहिरण्यादेयोच्चाटभ-  
४९. टप्रवेशस्सर्वराजकीयानामहस्तप्रक्षेपणीय आचन्द्राकर्काणवक्षितिसरित्प-  
५०. र्वतसमकालीनपुत्रपौत्रान्वयक्रमोपभाग्यपूर्वदत्तदेवब्रह्मदायरहि-  
५१. तोभ्यन्तरसिध्धा शकनृपकालातीतसंवत्सरशतेषु सप्तस्वेकोनचत्वारि(रिं)ङ्का(श)दधि-  
५२. केषु वैशाखशुद्धपंचदश्याम्महावैशाखीपर्वणि स्नात्वाद्योदकातिसर्गपूर्वम्ब-  
५३. लिचखैश्वदेवाग्निहोत्रातिथिपंचमहायज्ञक्रियोत्सर्पणाय भूमिच्छिद्रन्याये-  
५४. न प्रतिपादितोऽतोऽस्योचितया ब्रह्मदायस्थित्या कृषतः(कर्षयत)प्र-  
५५. तिदिशतो वा न केनचित्परिपन्थना कर्तव्या तथागामिनुपति-  
५६. मि[र]स्मद्ध(व्र)न्ध्य(इयै)रन्यैर्वा सामान्यं भूमिदानफलमवेत्य

( iii )

५७. विद्युल्लालान्यनित्ये(त्यै)श्वर्याणि तृणाग्रलग्नजलबिन्दुचंचलं च जीवितमाकलय्य स्वदा-
५८. यनिर्विशेषोयमस्मदायोनुमन्तव्यःपरिपालयिव्यश्च[१\*]यश्चाज्ञानतिमिः(र)-
५९. पटलावृतमतिराच्छिन्नादाच्छिद्यमानकं वानुमोदेत स पंचभिर्महापातकैरुपपा-
६०. तकैश्च संयुक्तस्स्यादित्युक्तं च भगवता वेदव्यासेन व्यासेन [१\*]  
षष्टि(ष्टि)वर्षसहस्राणि
६१. स्वर्गे तिष्ठति भूमिदः[१\*]  
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥ [२२॥\*]  
विन्ध्याटवीष्वतो-
६२. यासु शुष्ककोटरवासिनः [१\*]  
कृष्णाहयो हि जायन्ते भूमिदायं हरन्ति ये [२३]  
अग्नेरप-
६३. त्वं प्रथमं सुवर्णम्भूवर्षेणवी सूर्यसुताश्च गावो(वः)[१\*]  
लोकत्रयन्तेन भवेद्धिं दत्तं
६४. यःकाञ्चनं गां च महीं च दद्यात् ॥ [२४॥\*]  
बहुभिर्वसुधा भुक्ता राजभिस्सगरादिभिः[१\*]  
यस्य
६५. यस्य यदा भूमिस्तस्य तस्य तदा फलं(लम्) ॥ [२५॥\*]  
यानीह दत्तानि पुरा नरेन्द्रैर्दाना-
६६. नि धर्मार्थयशस्कराणि ।  
निर्माल्यवान्तप्रतिमानि तानि को नाम साधुःपुनरा-
६७. ददीत ॥ [२६॥\*]  
स्वदत्तां परदत्तां वा यत्नाद्रक्ष नराधिप[१\*]  
महीम्महीमतां श्रेष्ठ दाना-
६८. च्छ्रेयोनुपालनं(नम्) ॥ [२७॥\*]  
इति कमलदलाम्बुबिन्दुलोलां श्रियमनुचिन्त्य मनुष्यजी-
६९. चितं च [१\*]  
अतिविमलमनोभिरात्मनीनैर्ब्रह्मि पुरुषैःपरकीर्त्तयो वि-
७०. लोप्याः ॥ [२८॥\*]  
इति ॥ दूतकोत्र बट्टश्रीद्रोणम्मो लिखितं च कुलपुत्रकश्रीदुर्गभट्टसू-
७१. नुना श्रीनेमादित्येनेति ॥ स्वहस्तो मम श्रीकव्कैराजस्य श्रीमद्रिन्द्रराजसुतस्य ॥



## ANASTU COPPER-PLATE GRANT OF KARKA-SUVARṆAVARSHA (II).

Śaka year 739.

Abstract of contents<sup>122</sup>.

( Lines 39 to 47 and 49 to 54 ) :—

And he, the lord of the feudal chiefs, Suvarṇavarsha-Śrī-Karkarāja-deva, who has obtained all the *mahāśabdas*, commands the officers of the kingdom and of the districts, village headmen, officials, functionaries, magistrates, aldermen and others as they are concerned—"Be it known to you (*all*) that for the augmentation of religions, merit and renown, in this world and in the next, of our parents and of ourselves — by us, during our stay in the capital, viz., the glorious Khetaka which is an ornament of the province of Lāṭa, has been granted with a willing mind by pouring water after (*to-day's*) ablution for the performance of the five great sacrifices namely, *bali*, *charu*, *vaiśvadeva*, *agnihotra* and *atithi* — to Baṭṭa-Śrī-Bhaṭṭa, resident of Bharukachchha, belonging to the community of *Chaturvedins*, a member of Vasishṭha *Gotra*, a student of the *Rigveda* and son of Kukkura — the village of Majjārgaṇi, situated in the district of Śrī-Bharukachchha, the boundaries of which are— to the east, the village of Shaṇḍaka; to the south, Chittolāpallī; to the west, the village of Kraṇḍovaka; to the north, the village named Thomkārikā. (*The gift of*) this (*village*) thus defined by the four boundraries (*is*) to last as long as the moon, the sun, the ocean, the earth, the rivers, and the mountains endure, to be enjoyed in the lineal succession by sons and grandsons, to the exclusion of grants already made to gods and Brāhmaṇas, (*and was made*) when seven hundred and thirty-nine years had elapsed since the time of the Śaka king, on the fifteenth day of the bright half of Vaiśākha, on the occasion of the Mahā-Vaiśākhiparvan."

(Lines 70 and 71) :—The *dātaka* in this case is Baṭṭa-Śrī-Droṇamma and the charter was written by Śrī-Nemāditya, son of Śrī-Durgabhāṭa, a *Kulaputraka*.

"This is the sign-manual of us, the illustrious Karkarāja, the son of the prosperous Indrarāja."

122. For a translation of lines 1 to 39 (Vv. 1-21), 48 to 49, and 54 to 69, see pages 142 to 146, 147 & 148 of the *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol. XX. The remaining portion is translated here.

VI-VII. TWO COPPER-PLATE GRANTS OF THE ŚILĀHĀRA  
KING APARĀJITADEVA

from

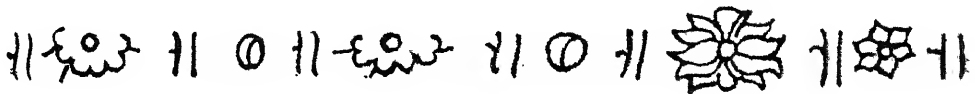
the Baroda State Museum, of S'. 915 (993 A. D.).

These two sets of copper-plates ( Plates V to X ) were discovered safely deposited in a stone basin covered with a slab of stone, by a peon named Bālā Tukārām attached to the office of the Chief Judge of Janjira (Kolaba Dt., Bombay Presidency ) while digging in the compound of his small house situated in a part of Muruḍ-Jaṇjirā called Chikhala-pākhāḍī. Prof. H. D. Velankar, M. A., Head of the Sanskrit Department in the Wilson College, Bombay, tried to secure them through an influential officer of the State. But as the owner was unwilling to part with them for anything less than Rs. 300 Prof. Velankar arranged for their sale to the Baroda State Museum for that amount in March 1923. The plates have been exhibited in the Baroda Museum ever since. I am highly obliged to Prof. Velankar for supplying me with these details of their discovery and for sending me his identification of the various localities mentioned in them.

These grants were issued by the same king and on the same date. The donee or the recipient of the property granted is the same in either case. The object granted differs and the text of both is almost identical. Minor differences will be noted later on. The bigger grant (No. VI) which I have named **Grant A** measures 11" x 9", and consists of three plates, the second of which is engraved on both the sides, the first and the third being engraved on one side only which forms the inner side when they are held together with a circular ring that passed through a single hole made at the top edge of each plate. The ring is now cut away. Its ends were formerly fixed under a circular seal, which as in other cases must have borne in relief a representation of Garuḍa in human form, squatting full-front with hands folded in salutation near his chest. It contains in all ninety lines of writing. The smaller plates (No. VII) are named **Grant B** by me. Its general description is identical with that of Grant A. It measures 9½"x7" and contains ninety-eight lines of writing. Its letters are a little smaller. The writing of this grant is seen on the first plate on one side only, and on the second and the third plates on both the sides. The edges of both the grants are made thicker to protect the record which is in an excellent state of preservation. Grant A has made use of the following decorative symbols:—



and Grant B of:—



The engraving of the grants is bold and neatly done. The **characters** are **Nāgarī** of the 10th cen. A. D. as obtained on the western side of this country and the **language** is Sanskrit. In Grant A, after *Oṃ namaḥ Puruṣhottamāya*, with which the record begins, upto nearly 44 lines we have 33 verses chiefly dealing with genealogical details. The rest, being the formal portion of the grant, is in prose, except lines 53 and 54, and lines 72 to 90, which contain the usual admonitory verses. In Grant B, after the initial word *Oṃ*, lines 1 to 41 give 28 verses, showing mainly the relevant portions from the genealogies of the Rāshtrakūṭas and the Śilāhāras. The rest is in Sanskrit prose except the metrical portion, mainly advisory, contained in lines 52 to 54, and lines 80 to 98. The occasional omission of letters as in Grant A, ll. 12, 28, 48, 52 and 81, and the frequent occurrence of wrong letters would show that the scribe has done his work rather carelessly. We find that the scribe of Grant A omitted certain words of the text which he has shown inserted by making proper marks and the words so missing are shown in smaller letters at the foot of each plate. See Pls. V to VII. The following points may be noted for **Orthography**:—(1) the use of *v* for *b*; (2) the use of the dental nasal *n* for the palatal *ṇ* in many places as in B. ll. 51, 52; (3) the employment of the dental nasal *n* for the guttural *ṇ*, as in *Dhruvāṅka* in A 4, B 4; *sinhāsani*° in B 8. Another noteworthy thing is that, whereas at the end of a line or hemistich, final *m*, which obviously is not followed by any consonant or vowel, is written as *m* and not as an *anusvāra*, it is almost always written as an *anusvāra* here.

In respect of **language**, it may be noted that in A 48–57 and B 46–49, we have some epithets which are not Sanskrit, and in A 87 and B 97 some proper names which are Kanarese. We find gross mistakes of grammar in two places, e. g., (1) *adhitasthau* (A 34, B 33). The correct form according to **Paṇini** VIII. 3, 64 would be *adhitasthau*. Similarly (2) *mā sma vadīḥ* (A 78, B 86). Though it suits the exigency of metre, the correct reading would have to be *mā sma vādīḥ*. But for these two mistakes, the records may be said to be almost free from serious errors.

The two documents are granted by the *Śilāra-Mahāmaṇḍalesvara-Aparājīta*deva. Each grant is divided into two main parts. The first part which consists of verses only gives the genealogy of the Rāshtrakūṭa kings upto **Kakkala** or Karkka II and that of the Śilāhāras upto Aparājīta deva. The reason for giving the genealogy of the Rāshtrakūṭa kings lies obviously in the fact that the earlier Śilāhāra princes owed allegiance to the paramount power of the Rāshtrakūṭas. The founder of the dynasty, **Kapardin I** helped Govinda III, his Rāshtrakūṭa overlord, in extending his dominions, and naturally he was rewarded with the kingdom of the northern **Koṅkaṇa**. Thereafter the northern

Silāhāras ruled as *maṇḍalikas* under the powerful Rāshtrakūṭa house. The Silāhāras were deeply attached to the Rāshtrakūṭas as would appear from the mention of the Rāshtrakūṭa suzerains made in his records by Aparājīta-deva, the donor of these grants, even when the Rāshtrakūṭa rule was overthrown long ago about 973 A. D. by **Tailapa II**, in the reign of his father **Vajjaḍa**. Aparājīta did not acknowledge the rule of the Chālukyas for a long time as shown below. The second portion of each grant is mostly in prose and records the gift proper.

Grant A opens with the words *Oṃ namaḥ Pūrsushottamāya*, whereas Grant B opens with *Oṃ* only. The next two verses invoke the protection of the gods **Vishṇu**, **S'iva** and **Brahman**. Verses 3 to 15 of each grant give a full list of the seventeen Rāshtrakūṭa kings, from Govinda I to **Karkka**. (1) Govinda I; (2) **Karkarāja I**; (3) **Indrarāja I**; (4) his son Dantivarman also called Dantidurga; (5) Karakarāja's son **Kṛishṇarāja I**; (6) **Govindarāja II**; (7) his younger brother Dhruva I or Dhruvāṅka; (8) his son **Jagattuṅga (Govinda III)**. (**Govinda III** is identified with Jagattuṅga-Prabhūtarsha Govinda. Vide *Epigraphia Carnatica* Vol. XI. Nos. 33-34). (9) **Vallabha Amoghavarsha I**; (10) his son **Kṛishṇarāja II**; (11) Jagattuṅga's son, **Indradeva III, Nityavarsha**; (12) his son **Amoghavarsha II**, who it is stated ruled for *one year* only; (13) his younger brother **Govinda IV, Suvarṇavarsha**; (14) his paternal uncle, the son of Jagattuṅga and younger brother of **Nityavarsha**, **Vaddigadeva** (also spelt as **Badḍeya**, *Ep. Ind.* III. 179); (15) **Kṛishṇarāja III**; (16) **Khoṭṭigadeva**, younger brother of Kṛishṇarāja III; and (17) Kakkala or Karkka II, a son of Prince **Nirupama**, a younger brother of Nos. 15 and 16.

This list agrees with all the known and accepted genealogies. In verse 4 of our grants we get the correct epithet **Vallabha** of Amoghavarsha which supports **Dr. Altekar's** theory that the Vallabha opponent of the Gujarāt branch of the Rāshtrakūṭas was an obviously powerful ruler and that he could not have been a mere feudatory. Dr. Altekar further identifies him with Amoghavarsha I himself. **Durlabha** which is the reading of the **Bhādāna Plates** of the same king seems to be a variant or a wrong spelling. Even Durlabha appears to be an epithet and the real name of the king was **Sarva** as is clear from the Anasti plates of the same Karkadeva-suvarṇavarsha, edited elsewhere in this volume (No. V above). This genealogical table of the Rāshtrakūṭas ends with the remark that at the time when these grants were given (Saka year 915), the last Rāshtrakūṭa king Kakkala or Karka II had been defeated by the Western Chālukya Tailapa II, as a light is extinguished by a fierce wind, and that the once prosperous house of the **Raṭṭas** remained in memory only.

Verses 16 to 24 give the relevant genealogy of the *Śilāhāras*. The name of the family is found as *Śilāra*<sup>123</sup> in A 22, and as *Śilāra*<sup>124</sup> in A 48 and B 22-46. Other variants of the name as obtained elsewhere are *Śilāra*<sup>125</sup>, *Siyaḷāra*<sup>125</sup>, *Sailāhāra*<sup>127</sup>, *Selāra*<sup>128</sup> and *Śilāhāra*. It is a moot point whether the original name was *Śilāhāra* and *Śilāra* or *Śilāra* was a corruption of it, or whether *Śilāhāra* was only a sankritized form of the vernacular name. In either case *Śilāhāra* means "food on the rock" with reference to the lofty rock slab of the story of *Jimūtavāhana*, Garuḍa and *Śaṅkhachūḍa* which forms the theme of the famous drama, the *Nāgānandam*, of Śrī-Hārsha.<sup>129</sup> The assumption of *Śilāhāra* as a family name seems to be due to the tendency current among the dynasties of the period to connect themselves with mythological or epic heroes. The sacrifice of *Jimūtavāhana* to save *Śaṅkhachūḍa* is recorded in the following words in another grant<sup>130</sup>—

*Jimūtaketutanayo niyataṁ dāyālur =*  
*Jimūtavāhana iti trijagat-prasiddhaḥ |*  
*Dehaṁ nijam triṇam=iv=ākalayan=parārthe*  
*Yo rakshati sma Garuḍāt=khalu S(S')aṅkhachūḍam ||*

"(There was) *Jimūta*'s son, always compassionate, renowned throughout the three worlds, by name *Jimūtavāhana*, who counting his own body as a (mere) grass for another's sake, saved *Śaṅkhachūḍa* from Garuḍa."

The *Śilāhāra* chieftains with rare exceptions were feudatories and three *Śilāhāra* families were ruling in Western India, viz., at *Thāṇā*, *Kolhapur* and *Goa*. Whether these three families of the *Śilāhāras* were branches of one and the same house is a moot point. The only common point is that all the three houses claim that they are descendants of the mythical hero *Jimūtavāhana*. The *Śilāhāras* of *Thāṇā* and *Kolhapur* describe themselves as *Tagarapurādhiśvara*, which implies that they originally hailed from one and the same place. Further both of them have the common *Garuḍa-lāñchhana*. *Karṇāṭaka* appears to have been the original province from which the *Śilāhāras* migrated. Even the ministers<sup>131</sup> names of the northern *Śilāhāras*<sup>132</sup> show that they came from *Karṇāṭaka*

123. *Ep. Ind.* Vol. XII., p. 261.

124. *Ibid.* p. 262.

125. Kielhorn's Southern List, No. 301.

126. *Ibid.* No. 315.

127. *Ibid.* No. 317.

128. *Ibid.* No. 94, n.

129. See *Kathāsarit-sāgara*, chapters 22 & 90.

130. *Ep. Ind.*, Vol. XII, pp. 261, 265.

131. Vide our grants—A 43, 87; B 97.

132. See grant A 87; B 97.

the home province of their masters. As the Śilāhāras are called *Tagarapurādhīśvara*, or *Tagarapura-parameśvara*, the original stock from which the three houses of the Śilāhāras branched out belonged to the city of **Tagara**. Cf. *Bana-vāsipurādhīśvara*, a title of the **Kadamba** rulers.<sup>133</sup> For identification of Tagara, see below under geographical names occurring in these grants,

Verses 16 to 32 of Grant A and verses 16 to 28 of Grant B present the following genealogy of Aparājita himself, already known to us from other records:—The mythical heroes are **Jīmūtaketu** and **Jīmūtavāhana**. The historical personages of the dynasty are:—(1) Kapardin I; (2) his son **Pulaśakti**; (3) his son Kapardin II; (4) his son **Vappuvanna**; (5) his son **Jhañjha**; (6) his brother **Goggi** or **Īrmaḍi-Jhañjha**; (7) his son<sup>134</sup> **Vajjaḍadeva**; (8) his son Aparājita. The last mentioned ruler is the donor of our grants. He was as shown by the Bhādāna Plates, the ruler of the whole of the Koṅkaṇa which contained 1400 villages, which approximately consisted of the present **Thāṇā** and **Kolābā** districts of the Bombay Presidency. **Dr. Bühler**<sup>135</sup> doubts if Aparājita is the real name of the king. It is the only purely Sanskrit name in a host of so many *deśi* forms. Aparājita may be the *biruda* according to him. He suggests that the real name may perhaps be **S'ri-Rāma**. The compound of which it forms part is not quite clear.<sup>136</sup> In fact in our records, in the metrical portion, Aparājita is without an epithet. From his Bhādāna grant<sup>137</sup> of the Śaka year 919, we learn that **Mṛigāṅka**<sup>138</sup> was an epithet he bore. In the present grants as well as in the Bhādāna Plates<sup>139</sup> we find that Aparājita Mṛigāṅka refers with regret to the overthrow of the Rāshtrakūṭas, but does not accept the overlordship of the Chālukyas. He simply contents himself with the epithets *Mahāsāmantādhipati* and *Sāmantādhipati*. The **Khārepaṭaṇa**<sup>140</sup> **Plates of Anantadeva** (1095 A. D.) shed more light on this ruler who is described there as follows:—

1.27.....tataḥ S'rimān=abhūt=putraḥ sach-charitro=s

1.28. parājitaḥ[*u*]Karnas=tyāgena yaḥ sākshāt=satye nava-Yudhishtirah  
Pratā-

133. Cf. V. 5 of the **Gaṇadevi** inscription edited below (No. VIII).

134. The text of our grant, as also of the Bhandup and Bhādāna grants, does not clearly state if Vajjaḍa was a son of Goggi and not of Jhañjha. Cf. *Ep. Ind.* Vol. XII, p. 250. *Ibid.* Vol. III, p. 268. But a Śilāra grant of Śaka 1049 of Aparāditya states that this Vajjaḍa was the son of Goggi. Cf. तस्माद्विस्मयकारिहारिचरितप्रख्यातकीर्तिः सुतः श्रीमान्वज्रदेवभूतिरभूच्चक्रवर्द्धामणिः । *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol. XXI, p. 507 (1904).

135. *Ind. Ant.* IX, p. 34.

136. *tasya S'ri-birudaṅka-Rāmanṣipater=anyat kim=āvarṇyate*; *Ibid.* Vol. IX, p. 34, l. 33.

137. See *Ep. Ind.* Vol. III, p. 269. (sūnus=*tasya Mṛigāṅkaḥ s'rimān=Aparājito jātah*).

138. See Grant A, ll. 46, 47; Grant B ll. 44, 45.

139. *Ep. Ind.* Vol. III, p. 273.

140. *Ind. Ant.* Vol. IX, p. 34.

- 1.29. *pād=diptimārtanḍaḥ Kāladanḍas=cha yo dvishām* | [11] *S'araṇāgata-sāmantā apa-*
- 1.30. *repi jagati rakshitā yena* | [11] *Sa jayati yathārthanāmā S'araṇāgata-vajrapañjaro devaḥ* | [11]
- 1.31. *Yena svāgatam=āgatāya vihitam Gomāya nānāvidham* |  
*yen=aiw=Aiyapadevanāmmi*
- 1.32. *chalitam rājyam sliiram kṛitam* | *Bhillamāmmamaṇambudhakshiti-*  
*bhṛitam dattam cha yen=ābhayan* | *tasya*
- 1.33. *S'rī-birudaṅka-Rāmanipater=anyat kim=āvarṇyate*

Here in lines 31 and 33, we are told that Aparājita had helped a ruler named **Goma**, enabled another ruler named **Aiyapadeva** to retain his throne and granted protection to **Bhillama**, who is very probably Bhillama II of the **Yādava** family, a contemporary of Aparājita. Other kings have not been identified with certitude. Aparājita studiously refrained from recognising the overlordship of the Chālukya house. By making alliances with his neighbours he probably wished to assume paramount power. One such attempt was made by him when **Satyāśraya**, the successor of Tailapa II, was busy in his campaigns against the **Cholas**. Though naturally nowhere mentioned in the succeeding Silāhara grants, Aparājita was defeated by Satyāśraya on his return from the Chola invasion. The Kanarese poet Ranna records that Satyāśraya defeated the lord of the Koṅkaṇa and extended his kingdom as far as the sea and Aparājita resorted to his sea capital **Puri**<sup>141</sup>. This took place in 1005 A. D. and Aparājita did not survive this humiliation and succumbed to death in 1010 A. D. He extended his kingdom as can be seen from verses 31 and 32 of our grants. There he is said to be ruling over **Saṁyānabhūmi** or the modern **Sanjān**, the province of **Puṇaka** or the modern district of **Poona**, **Sanḡameśvara** and **Chipulāṇa** in the present **Ratnagiri** district, near the Sahya range. His kingdom extended from Lāṭa or southern Gujarāt to **Chandrapura** in the south, and from the country of Bhillama or the territory of the Devagiri Yādavas upto the Western Ghats. His **Mahāmātya** was **S'rī-Ammaṇaiya** (A 43, 87). The name of the same dignitary is **Kesapārya**<sup>142</sup> (B 40-41). The Minister of Peace and War was **Jhañjhamaiya**. (A 87; B 97).

141. *Ibid.* Vol. XL, p.41. A graphic narration of this flight is given by Ranna:—  
"Hemmed in by the ocean on one side and the sea of Satyāśraya's army on the other, Aparājita trembled like an insect on a stick, both the ends of which were on fire."

142. It is really strange that in these two grants given by the same king on the same day of the same year, the name of the **Mahāmātya** should have been given differently. It is possible that **Kesapārya** and **Ammaṇaiya** are names of one and the same person. Otherwise it is difficult to explain it.

Verses 16-27 of Grant A and 16-24 of Grant B are followed by the proper object of the documents (ll. 44-72 of grant A and 42-84 of Grant B.)—"After the down-fall of Raṭṭa kingdom, as a result of the extinction of *Parṇa-bhaṭṭāraka-Mahārājādhirāja-Parameśvara* the glorious **Kakkaladeva**, who meditated on the feet of *P. M. P.*, the glorious Khotṭigadeva, who in return had meditated on the feet of the *P. M. P.*, the glorious Kṛṣṇarājadeva, (kings) who formerly resided at the famous Mānyakhetaka,—the *Mahāmaṇḍaleśvara*, the glorious Aparājita-deva, who by virtue of might had attained the *pañcha-mahāśabdas*<sup>143</sup> and is adorned with such titles as 'the supreme lord of Tagarapura' the Śilāra prince, he who is begotten in the lineage of Jīmūtavāhana, who has a golden Garuḍa in his ensign, a great ocean of pride, a conqueror of mountains (?) (*malagalaganda*), God of Love among heroes, the possessor of innate knowledge, the frontal ornament of the western region, a sea of truth, a sun of fierce splendour, informs all persons as they may be concerned, the future occupants of the village (mentioned below), feudatories, Rājapūtas and the heads of towns and the chief and the common people of the three (principal) castes, places of abode etc., that when the years from the time of the Saka king were nine hundred and fifteen, on the fifteenth lunar day of the dark half of Śrāvaṇa of the current year Vijaya, on the great occasion of the solar eclipse, when the sun's orb was devoured by **Rāhu**, the sun being in conjunction with the zodiac sign **Simha**, when the glorious king happened to be at **Sthānaka**,—having taken his ablution and having worshipped with pure faith **Hari**, **Hiranyagarbha**, **Agni** and other gods, granted (*as shown below*) to the Brāhmaṇa, well known as **Kolama**, a resident of Khetaka of the Puṇakadeśa, who migrated from **Karahāṭaka**, of the **Kāśyapa Gotra**, and of the **Bahvṛicha sākhā**, and a son of **Harideva**....." The objects granted are detailed below.

Before describing them we may notice here *en passant* the religious conditions of the time of the Śilāhāras. As was usual in old days **Hinduism**, **Jainism** and **Buddhism** flourished side by side in the Śilāhāra territories.<sup>144</sup> The Ṭhaṇā or the northern branch of the Śilāhāras was a Śaivite one as may be inferred from the building of the **Amaranātha** temple. The Khārepātana Plates<sup>145</sup> of Anantadeva of V. Saṃ 1016 have a verse which hints that the Northern Śilāhāras were the worshippers of Somanātha at **Prabhāsa Paṭṭana**. The

143. For the latest discussion on *pañcha-mahāśabdas*, see *Proceedings and transactions of the All-India Oriental Conference*, Baroda, 1933, pp. 653-658.

144. See *Indian Culture* Vol. II. No. 3, p. 427. Kānheri records bear testimony to the help received from a Śilāhāra minister for Buddhist monasteries. Vide *Ind. Ant.* Vol. XIII. p. 136.

145. गत्वा शैस(रा)व एव सैन्यसहितो दृष्ट्वा च सोमेस्व(श्व)रं ।

तस्याग्रे पितुराज्ञया जगदलं यः कोलयित्वा गतः । [II] *Ind. Ant.* Vol. IX. 34.



Silāhāra rulers were however quite catholic in their religious views and tolerant of other faiths. **S'iva, Sārya, Ambābāi, Jina** and **Buddha** figure prominently in the Silāhāra records. Twelve S'iva temples are recorded to have been built by Jhañjha.<sup>146</sup> The Bhādāna<sup>147</sup> grant of our king and the Khārepāṭaṇ grant<sup>148</sup> open with salutation to Gaṇeśa. Unlike all other grants, as an exception Grant A opens with the words *Namaḥ Purushottamāya*, thus offering first salutation to Viṣṇu. Grant B opens with the word *Om* only. Then in the next two verses Hari, Hara and Brahmā are extolled. In line 59 of Grant A we are told that the gift in the grant was made after worshipping Hari, Hiranyagarbha, **Dahana (Agni)** and other gods. The omission of S'iva's name here is quite conspicuous since in a similar statement in the Bhādāna Plates<sup>149</sup> of the same king, **Hara** is included in the list of deities worshipped before making the grant.

**Object granted:—**

Grant A:—The property granted by this document consisted of a field called Palachchha-uchchhikā in the Vihale (?) *kshetra* (possibly modern Velasle) restricted to the **Chikbkkhalāḍa** district of the Purī-Koṅkaṇa of 1,400 villages. Its boundaries are:—(1) to its east Viraka belonging to **Mānecholi** (2) to its south, boundary of **Koṭilevalli**, and (3) to its west and north, **Majjhigrāma**. Of these Majjhigrāma is doubtless the **Majgaon** of today. It seems to have been situated to the south of the Majgaon creek and along the arms of the angle made by it.

Grant B:—The object granted by this record was a fruit garden called **S'yāma** in the **Chammelevā-khāḍi**, which was perhaps a part of the village **Sālaṇaka** which was in the **Pāṇāḍa viśaya** of the Koṅkaṇa which had in all 1,400 villages. The boundaries of the garden are stated as:—(1) to its east and north was the royal road; (2) to its south was the garden of a Brāhmaṇa named **Rudropādhyāya**; (3) to its west was the garden of a Brāhmaṇa named **Sihappaiya**.

Lines 74 to 84 of Grant A and 80 to 91 of Grant B contain the usual injunction to preserve these grants in tact, threatening with spiritual punishment those who might interfere with its provisions, quoting seven of the usual benedictory and imprecatory verses. The inscription then in line 85 in Grant

146. सं(शे)भो यो द्वादसा(शा)पि व्यरचयदचिरात्कीर्तनामि(नि) स्वनाम्ना ।  
सोपानानीव मन्थे प्रणयतनुभृतां स्वर्गमागमैयतातां [II] *Ibid.*

147. नमो विनायकाय *Ep. Ind.* Vol. III, p. 271.

148. लभते सर्वकार्येषु पूजया गणनायकः । विघ्नाभिघ्नस्स वः पायादपायाद्गणनायकः ॥ *Ind. Ant.* Vol. IX 23.

149. *Ep. Ind.* Vol. III, p. 274, line 65.

A continues thus:—"In confirmation of the above, the *mahāmaṇḍaleśvara*, the glorious Aparājitadeva has it put down here by the writer's hand that this is his decree, (in the words) 'such is my decree, that of the glorious Aparājitadeva', (issued) while by the glorious king's appointment the illustrious Ammaṇaiya is the *amātya* and the illustrious **Jhañjhamaiya** was in the Office of the Minister of Peace and War. The charter which is approved by all has been written by **Uddāma**, a son of **Chakkaiya** of the Kāyastha family, for Kolama an expert in *Krama*. Whatever has been written here, be it right or wrong, etc., should be regarded as authoritative." The corresponding portion in lines 91-98 of Grant B is almost the same with slight variations. Here in lines 96-97 Keśapārya is described as the *amātya*.

The date of the grant is given in words and numerical figures in lines 56-58 of Grant B and ll. 57-58 of Grant A. The details of the date are "the Śaka year 915, the Vijaya *Samvatsara*, the fifteenth *tilhi* of the dark fortnight of Śrāvaṇa; Ravi (Sunday); an eclipse of the sun; when the sun was in conjunction with the zodiac sign of *Siṃha*" Its equivalent according to the Christian era is Sunday, the 20th of August 993. Though the date as recorded in words in both the grants is the same, a discrepancy in the numerical figures in both deserves our notice. The numerical figure for 915 as given in Grant A can be reproduced as ९१५ (916); the figure for 15 is १५. In Grant B the numerical figure for 915 is given as ९१५ and the *tilhi* is given as १५. Thus we see that in Grant A a slip has been made by the engraver in writing the numerical figure for 5 in 915.

#### Localities :—

The localities mentioned in these grants deserve our passing notice. Mānyakheṭaka is of course the modern **Mānkheḍ** in H. E. H. the Nizam's Dominions; the chief seat of the Rāshtrakūtas. **Tagarapura** (A. ll. 47-48) refers to the original home of the S'ilāhāras as did Banavāsī in the case of the Kadambas of Goa. Various attempts have been made to identify Tagara, the identity of which is shrouded in mystery. It is mentioned by as old an author as **Ptolemy** who places it in the north-east of **Paiṭhaṇ**.<sup>150</sup> No town within a radius of 100 miles and resembling Tagara is known to exist to the east or north-east of **Paiṭhaṇ**.<sup>151</sup> Dr. Bhagwanlal<sup>152</sup> Indrajī identified it with **Junnar** in the Poona

150. *Ind. Ant.* Vol. XIII, p. 366.

151. *Indian Culture*, Jan. 1936, p. 395.

152. *Ind. Ant.* Vol. XIII, p. 366.

District. Dr. R. G. Bhandarkar identified it with **Dharur**, 25 miles east of Paithān.<sup>153</sup> **Yule** held that it may be **Gulburga**, 175 miles east of Paithān.<sup>154</sup> Fleet first identified it with Kolhapur itself. The latest view of Fleet seems to be the most acceptable. According to it Tagara is the same as the town of **Ter**, about 95 miles to the south-east of Paithān.<sup>155</sup> (Tagara→Tayara→Ter). The only serious objection against this identification is that Ter is not to the north or north-east of Paithān as the Greek writers have mentioned, but to the south-east. It may be that the Greek writers erred in defining its precise position. Saṃyānabhūmi is the same as modern Sanjan. It is mentioned as **Hañjamana** in the *Ep. Ind.* Vol. XIII, p. 258. **Puṇakadesa** is the modern district of Poona. Khetaka is the same as Khed in the Poona Dt. **Chipulāṇa** is Chiplun and Saṃgameśvara is the present town of that name in the Ratnagiri district. Lāṭa country is the portion of southern Gujarāt between the rivers Mahī and **Tāpī**. The earliest mention of it is made by Ptolemy. The Bhīllama territory is the territory of Bhīllama II of the Devagiri Yādavas. Chandrapura is given as the southernmost limit of the expanded kingdom of Aparājita. This Chandrapura of our grants and the one where Aiyaparāja of the southern or Goa branch bathed himself with cocoanut<sup>156</sup> water must be one and the same locality situated somewhere on the western coast. **Jayakeśin I** of the Kadamba dynasty of Goa was ruling at Chandrapura during the reign of Karna I. of the **Chāulukya** dynasty (1063-1093 A. D.).<sup>157</sup> Chandrapura must have been to the south of Chipulāṇa and Saṃgameśvara, both of which are included in the territories of Aparājita. Chandrapura is sometimes grouped with Chemuliya, modern **Cheul** near **Revadandā**.<sup>158</sup> According to the Khārepaṭaṇ Plates of **Raṭṭarāja**, Chandrapura was apparently the principle town of **Chandramaṇḍala**, conquered by the chief **Bhīma**.<sup>159</sup> It is not possible to identify it with certainty. *Chaturdaśa-grāmaśatopalakshita-Purī-Koṅkaṇa* refers to the Purī division of the Koṅkaṇa, i. e., the northern Koṅkaṇa containing 1,400 villages of which Purī was the chief town. According to Fleet<sup>160</sup> Purī or Koṅkaṇa 1,400 seems to answer fairly closely to the **Bassein**, **Salsette**, **Bhivandi** and **Kalyāṇ** taluks, with perhaps also the **Karjat** taluk of the **Thāṇā** district, and **Peṇ**, **Panwel** and **Alibag** taluks of the Kolaba district. Sthānaka, modern **Thāṇe**, or **Thāṇā** was the real capital of the northern S'ilāhāras, and Purī or the town on the isle now known as **Elephanta** near Bombay was their

153. *Collected Works of Sir R. G. Bhandarkar*, Vol. III, by Utgikar.

154. *Ind. Ant.* Vol. XIII, p. 366.

155. *Journal of the Royal Asiatic Society of Great Britain and Ireland*, Vol. 1901, pp. 537 ff.

156. *Bombay Gazetteer*, Vol. I, pt. II, p. 537.

157. *Fleet's Dynasties of the Canarese Districts*, p. 91.

158. *Eb. Ind.* Vol. p. 295.

159. *Ibid.*

160. *Ep. Ind.* Vol. XXI, p. 257.

secondary capital used in cases of emergency. We have seen above that when Aparājita was defeated by Satyāśraya he fled to his sea capital of Purī.<sup>161</sup> A copper jar now deposited in the Prince of Wales Museum, was found in the silt of the large cistern lying in the west wing of the main cave in the Elephanta isle. On its back there is a short inscription in Devanāgarī in corrupt Sanskrit which reads<sup>162</sup> :—

- (1) [Om] | *Saivvat* 114[3] *Kshe (a) va-saivvatsare Chaitra sudha (sudi)*
- (2) 14 *S'ri-Purī Vin(sh)aye=lra S'ri-Iogeshvan(r)ide-*
- (3) *vyāḥ tāmrāḥalai[h]* 194
- (4) *lohikṛittāḥ[tah]*

Thus it will be clear that Elephanta was called Purī even in the 11th cen. A. D. which must have been its old name in the Śilāhāra days.

There are other minor names of the sub-divisions and villages in the Koṅkaṇa which it has not been possible to identify with certainty. Grant A mentions the gift of a field in the Chikhhkhalāḍa division. Two of its neighbouring villages, viz., Mānecholi and Koṭilevalli cannot be identified. The third, i. e., Majjhigrāma is obviously Mājgaon of today. Grant B records the gift of an orchard or fruit garden in Chammelevā-khādī, a part of the village of Sālapaka in the Pāṇāḍa division. If a guess could be hazarded, Pāṇāḍa may be the same as the modern Peṇ in the Kolābā Dt. The present name of the place where these plates were found is as stated above **Chikhala-pākhāḍī**. So possibly Chammelevākhādī may be the same as **Chikhala-pākhāḍī**, in which case Sālapaka would be the old name of Muruḍ-Jaṇjirā. In these two grants Pāṇāḍa and Chikhhkhalāḍa are given as sub-divisions of Purī Koṅkaṇa and must have been adjoining districts. As the grantee of the plates is one and the same person, it cannot be supposed that the garden could have been far away from the field and again since these two have been situated in two different districts, it is clear that the two districts of Pāṇāḍa and Chikhhkhalāḍa bordered upon each other and the field and the garden lay on either side of the common boundary.

P. S. — After sending the above to press, I came across the identification of Chandrapura with **Chāndor** given by Mr. Moraes in the *Kadambakula*, pp. 168-9. Says Mr. Moraes, "The original kingdom of the Goa Kadambas seems to have been the country to the south of the island of Goa including a part of Salsette and perhaps a strip of land extending towards the Western Ghats. Their capital was Chandrapura or modern Chāndor. This appears to be one of the most ancient towns in the Koṅkaṇa probably found by **Chandrāditya**, son of the

161. *Ind. Ant.* Vol. XL, p. 41.

162. *Guide to Elephanta*, by Dr. Hirananda S'astri, p. 22.

(i) (See Pl. V)

164  
१. ओम् [।\*] नमः पुरुषोत्तमाय ॥  
165  
स बोव्याद्वेधसा धाम यन्नामिकमलं कृतं(तम्)[।]  
हरश्च यस्य कान्तेन्दुकलयः कमलंकृतम् ॥ [१\*]  
166  
२. कुर्वन्वाभ्नायपूतानि वेधसो वदनान्यलं(लम्)।  
चराचरजगत्सृष्टिनामधामानि वः शुभम् ॥ [२\*]  
167  
आसीद्गोविन्दराजःक्षि-  
३. तिपतिरसमःकर्कराजस्ततोभू-  
भूभर्ता श्रीन्द्रराजः पुनरभवदतो दन्तिवर्मेति सूनुः।  
ख्यातः श्रीकृष्णराजः  
४. क्षपितरिपुरभूत्कर्कराजस्य सूनु  
स्तस्माद्गोविन्दराजस्तदनु तदनुजः श्रीधुवान्को(ङ्को)धिराजः ॥ [३\*]  
168 169  
जगत्तुङ्गाङ्गज-

163. From the original plates and inked impressions.  
164. Expressed by a symbol.  
165. Metre:—*Anuṣṭubh*.  
166. " "  
167. *Sragadharā*.  
168, 170. Metre:—*Anuṣṭubh*.  
169. Read Jagattuṅga.

५. स्तस्य गुणोत्तुङ्गोऽभवत्ततः ।  
 वल्लभोमोघवर्षः सत्कृष्णराजस्ततः सुतः ॥ [ ४\* ]  
 170  
 जगत्तुङ्गाङ्गजः श्रीमानिन्द्रदेव  
 ६. स्ततोभवत् ।  
 नित्यवर्षो भुवो भर्ता विकमोत्तुमोत्तुङ्गशङ्कितः ॥ [ ५\* ]  
 171  
 172  
 जनहर्षकृते वर्षन्धन इव घनकनकवारिधाराभिः [ । ]  
 ७. तस्मादमोघवर्षो वर्षावधिराज्यभाजनो जातः ॥ [ ६\* ]  
 173  
 तस्यानुजो हरिरिवोद्भूतभूतलश्री-  
 गाविन्द्रराजनरनाथसु-  
 ८. वर्णवर्षः ।  
 सन्नन्दकाच्युतसुदर्शनचक्रचिह्नः  
 174  
 सिंहासनी गुरुबलः पुरुषोत्तमोभूत् ॥ [ ७\* ]  
 175  
 पितृव्यः स्वर्णव-  
 ९. र्षस्य नित्यवर्षानुजश्च (चिरं(रम्) ।  
 कुर्वन्नकटकं राज्यं तपसा साहसेन च ॥ [ ८\* ]  
 176  
 श्रीमत्कर्कराष्ट्रकूटकटके सद्रं-  
 १०. स(श)स(सं)हर्षतो  
 रौद्रद्रोहद्वप्रतापशमनं निस्तृ(स्त्रि)शधाराजलैः ।  
 येनाकारि समुद्भूतेन्द्रधनुषा भूषास्म(श्म)-  
 ११. भिर्विद्युता  
 भाति श्रीमदमोघवर्षसुघनोऽसद्वलिविध्वंसनात् ॥ [ ९\* ]  
 177  
 अथ गतवति तस्मिन्वाङ्गिगेन्द्रे नरेन्द्रे  
 सु-  
 १२. विमल[मपि] शंभो द्वीम शुभ्रं विधातुं(तुम्) ।  
 178  
 179  
 कनककलसधारापातधौतेव कन्या  
 तदनु नरपतिश्रीः कृष्णराजं स-

171. विकमोत्तुङ्गशङ्कितः is the reading of the Bhādāna plates of the same king. See *Ep. Ind.* Vol. III., p. 271, ll 7-8.

172. Metre:—*Giti*.

173. Metre:—*Vasantatilakā*.

174. Read सिंहासनी°.

175. Metre:—*Anushtubh*.

176. Metre:—*S'ārdūlavikrīḍitam*.

177. " *Mālinī*.

178. Shown as an addition in a f.n. in the original plate.

179. The reading in the *Ep. Ind.*, Vol. III, p. 272, l. 14 is कनककलसधारापातधौतेव(गा)वैव.

१३. मागात् ॥ [ १०\* ]  
<sup>150</sup> चोलो लोलो भियाभूजपतिरपतञ्जान्द्वीगह्वरान्त-  
 र्वाजीशस्त्रासशेषः समभवदभवच्छै-
१४. लरंघ्रे तथान्तः ।  
 पाण्डवेशः खण्डितश्रीरनुजलधिजलं द्वीपपालाः प्रलीना  
 यस्मिन्दत्तप्रयाणे सकल-
१५. मपि सदा राजकं न व्यराजत् ॥ [ ११\* ]  
<sup>181</sup> आर्चचत्सिन्धुवीचीनिचयपरिचितोपत्यकापश्चिमादे-  
 रापुर्व्वीदुद्य-
१६. दक्कप्रखरहरिखुरोत्खातमूर्ध्नो महीधात् ।  
 आवित्तेशालयादादशवदनपुरो मंडलाग्रप्रभावं;
१७. पृथ्वीमेकातपत्रामकुस्त सुकृती यो जगद्गीतकीर्तिः ॥ [ १२\* ]  
<sup>182</sup> तस्मिन्नस्तमिते विधौ विधिवशादाकान्त-
१८. भूमण्डले  
<sup>183</sup> लोकाह्लादिनि शत्रुपंकजरुधि प्रोत्कृष्टरोचिष्मति ।  
<sup>184</sup> शीतांसा(श)विव दिव्यसंगगतिके राजा-
१९. धिराजे ततः  
 श्रीमत्त्रोद्विगदेव इत्यभिधया राज्ये स्थितो भूपतिः ॥ [ १३\* ]  
<sup>185</sup> तदनु च जातो मन्मथमूर्तिं विव-
२०. मलमहीख्याताखिलकीर्तिः  
 नरपतिसंघाविष्कृतसेवो निरुपमसूनुः ककलदेवः ॥ [ १४\* ]  
<sup>186</sup> तस्मिन्नरे-
२१. शे नृपतिप्रदीपे प्रचण्डतैलप्यसमीरणेन ।  
<sup>187</sup> विध्यापिते दुष्यमकालभावात्कथावभासे सति रट्टराज्ये ॥ [ १५\* ]  
<sup>188</sup>
२२. ॥०॥ जीमूतकेतुतनयोऽवततार योस्मि-  
 जीमूतवाहनइति प्रथितः पृथिव्यां ।  
 सीलारवंस(श)तिलकः स्व-

180. Metre:--*Sragdharā*.  
 181. Metre:--*Sragdharā*.  
 182. Metre:--*S'ardūlavikrīḍitam*.  
 183. The reading in the *Ep. Ind.*, Vol. III, p. 272, ll. 15, 16 is स(श)त्रुपंजरुधि which Kielhorn would change into रुचि, assuming that Kṛishṇarāja had been inspired by one of his opponents.  
 184. *Ep. Ind.*, Vol. III, p. 272, l. 16 gives the variant 'शुभपु[ञ्ज]धवले.'  
 185. Metre:--*Mātrāsamaka*.  
 186. Metre:--*Upajāti*.  
 187. *Ep. Ind.*, Vol. III, p. 272, gives a variant for the hemistich:--*Samprāpīte=jyoti*.  
 (=ālam ?) vividithe kathāavabhāse sati Raṭṭarājye.  
 188. Metre:--*Vasantatīlakā*.

२३. <sup>189</sup>शरीरदान-  
 आताहिलोकसमवायगरुमदंघः ॥ [१६\*]  
<sup>190</sup>अभवदहितमर्दी तस्य वंशे कपर्दी  
<sup>191</sup>विबधुजनसुतुष्टः श्रेष्ठगोपृष्टतुष्टः ।  
 प्रियजलगिरिदुर्गः प्रीण(णि)तात्मेष्टवर्गः  
 प-

(*ii*) (See Pl. VI)

२५. <sup>192</sup>रपुरभयकर्ता रौद्रनगेन्द्रहर्ता ॥ [१७\*]  
 विपुलमतिरुदीर्णः कर्णवत्स्वर्णवर्षैः  
 सपुलकपुलशक्तिः शक्ति-  
 २६. युक्तस्ततोभूत् ।  
 अभवदिह न दीनस्तस्य सनुः कपर्दी  
 जितपरबलदण्डाखण्डपृथ्वीतरण्डः ॥ [१८\*]  
<sup>193</sup>तस्माद्भू-  
 २७. वनतरण्डः खण्डितदोर्हण्डचण्डरिपुदण्डः ।  
 जज्ञे यस(श)सा मण्डितमखण्डभूमण्डलं येन ॥ [१९\*]  
<sup>194</sup>संज्ञनामा सुतस्तस्मा-  
 २८. <sup>195</sup>द्वण्वन्ना[दभू]दसौ  
 उदितोदितता येन वंशस्य प्रकटीकृता ॥ [२०\*]  
<sup>196</sup>चतुरश्चतुरास्योपि न कृत्स्नान्नादितुं गुणान् ।  
 स(श)रदभ्र-  
 २९. सितान्यस्याचतुरास्ये तु का कथा ॥ [२१\*]  
<sup>197</sup>तस्यानुजो निजभुजोर्जितनिर्जितारिः  
 श्रीगोमिराज इह सुप्रथितप्रभावः ।

189. *Ep. Ind.*, Vol. III, p. 272 reads—*Svas'arira-dānāt=trātā hi lokam=anaghas'=cha Garutmatah sah.*

190. Metre:—*Mālinī*.

191. The last three lines of V. 17 are totally different in *Ep. Ind.*, Vol. III, p. 272, ll. 23, 24.

192. Metre:—*Mālinī*.

193. Metre:—*Āryā*.

194. Metre:—*Anushtubh.*

195. Shown as an addition in a ft. in the origin l.

196. Metre:—*Āryā*.

197. „ *Vasantatilakā*.



३०. श्रीद्वंद्वराणकगुणान्द्विगुणान्दधान-

स्त्यागाभुजङ्गविजयीर्मडिद्वंद्वनामा ॥ [२२\*]

198

राज्यं चकार सचिवेन विचिन्त्यमा-

३१. नं

श्रीनागमेन विनुतोनुजसन्निभेन ।

सन्मार्गतानुगतकार्मुकबाणपाणिः

श्रीलक्ष्मणानुगतराम इवाभिरा-

३२. मः ॥ [२३\*]

199

परचक्रं नमद्यस्य स्पर्धते धनुषा समं(मम्) ।

सद्वंस(श)सद्गुणस्तत्वं कराक्रमणया रणे ॥ [२४\*]

200

सार्द्धं च द्वारि दण्डेन

३३. योखण्डाखण्डलत्विषा ।

कोदण्डं मण्डलीकुर्वन् मण्डलीकत्वमासदत् ॥ [२५\*]

201

परममण्डलप्रसाधनसत्कीर्त्तिगु-

३४. णाकरो गुणी तदनु ।

श्रीमद्वज्रदेवो भूपालो राज्यमधिस्थो ॥ [२६\*]

202

अनवरतदानशीलः प्रतापवात्रीतिविद्यशो-

३५. निलयः ।

सूनुस्तस्य च राज्ये श्रीमानपराजितोजातः । ॥ [२७\*]

203

विशदमतिविवेकी धर्मतन्निष्ठचित्तो

विबुधजननिषेव्यः

३६. सत्कमोत्तुङ्गवीर्यः ।

सकलगुणनिवासः प्रार्थिनां पूरिताशो

रिपुगुणकरिसिंहो राजधुर्यः प्रसिद्धः ॥ [२८\*]

204

रुचिर-

३७. सुतनुसुतनुभासः प्रोल्लसत्सद्विलासो

निरुपमनिजकीर्त्तिव्याप्तलोकत्रयश्च ।

भुवि सकलकलानामाश्रयो

198. Metre:- *Vasantatilakā*.

199. „ *Anushtubh.*

200. „ *Anushtubh.*

201. „ *Āryā.*

202. „ *Āryā.*

203. „ *Mālinī.*

204. „ *Mālinī.*

३८.

निष्कलंको

महितचरितभार्यः भाविताशेषशत्रुः ॥ [२९\*]  
<sup>205</sup>

कंदर्पो युवतीजने विमलधी रीतौ च वाचस्पतिः  
 कार्याकार्य-

३९. विचारणासु निपुणो गांभीर्यवारान्निधिः ।  
 धाम्ना तीव्ररुचिर्विशेषगुणभू र्दानक्रियायां गुरुः  
 श्रीविद्यावसति-

४०. जैनप्रियतमो यो भूपवन्द्यः सदा ॥ [३०\*]

<sup>207</sup>  
 सिद्धां संयानभूमिं पृथुतरपुणकं देशमाहाविधेयं  
 सह्यं प्रत्यन्तकान्तं

४१. निजभटकलितं संगमादीश्वराख्वं ।  
 नामाख्यानप्रसाध्यं चिपुलणविषयं नष्टवैषम्यभाय  
 कृत्वा तेजोनुभा-

४२. वाङ्मयविभवविभृत्स्वाज्ञया यः प्रशास्ति ॥ [३१\*]

<sup>208</sup>  
 आलाटदेशाद्भुवि भिलुमीयदेशं विधायावधिमत्र यस्य ।

आ प-

४३. श्रिमाब्धेरथ चंद्रपूर्वं पुरं विधृत्य प्रभुताप्रभावः ॥ [३२\*]

<sup>209</sup>  
 प्रभुश्रीअम्मणो येन महामात्येन मंत्रिणा ।  
 संयुक्तो-

४४. सौ विभातीह गुरुणाखण्डलो यथा ॥ [३३\*]

इति पूर्वश्रीमान्यखेटकटके परमभट्टारकमहाराजाधिराजप-

४५. रमेश्वरश्रीमत्कृष्णराजदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमत्खोड्गि-

४६. देवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमत्कक्कलदेवसंजातव्यपायानं-

४७. तरं नष्टप्रष्टरद्वराज्ये ॥ स्वतेजोनुभावात्समधिगताशेषमहाशब्दमहासामन्ताधिपतितगर-

४८. पुरपरमेश्वर शीलारनरैन्द्रजीमूतवाह[ना]<sup>210</sup>न्वयप्रसूतसुवर्णगरुडध्वजामिमानमहोदधिमल-

४९. गलगण्डपश्चिमसमुद्राधिपतिगण्डरगण्डदीप्तिमार्तिगण्डवङ्गरगण्डरुद्रफोडिगण्ड-

(iib) (See Pl. VII )

५०. नारायण, नत्रिसमुद्र, पुसिगंज(?), वातविल्ल, विहेङ्ग, झंपणाचार्य, अहितकालानल,  
 विरुदंकराम, मंडलीक, त्रिने-

205. Read °भार्य्यो भावि°

206<sup>1</sup> Metre:-S'ārāḷavikrīḍitam.

207. " Sragdharā.

208. " Indravajrā.

209. " Anushubh

210. Shown as an addition in a ft. in the original.

५१. त्रप्रभृतिसमस्तराजावलीसमलंकृतमहामंडलेश्वरश्रीमदपराजितदेवराजः सर्वानेव यथासंब-  
 ५२. ध्यमानकानागाभिग्रामभोक्तृसामन्तराजपुत्राधिकारिपुरपतितृ(त्रि)वर्गस्थाननगर<sup>211</sup>  
 तिप्रधानाप्रधानजना-  
 ५३. प्रणतिपूजासमादेशैः समनुबोधयत्यस्तु वः संविदितं यथा ॥  
<sup>212</sup>  
 चला विभूतिः क्षणभंगि यौवनं  
 कृ-  
 ५४. तान्तदन्तान्तरवर्त्ति जीवितम् ।  
 तथाप्यवज्ञापरलोकशासनेऽ-  
 हो नृणां विस्मयकारि चेष्टितम् ॥  
 रंभास्तम्भ-  
 ५५. गर्भ इव सकलमेतदसारतयाधिष्ठितं संसारजातं विनश्वरस्वभावं धर्म एवैकः  
 सहायः सा(शा)स्व(श्व)तश्चेति विमलेन म-  
 ५६. नसा समाकलय्य ॥ मातापित्रोरैहिकपारत्रिकपुण्यफलावाप्तये आत्मनश्च महापुण्ययशो-  
 भिवृद्धये ॥  
 ५७. शकनृपकालातीतसंवत्सरशतेषु नवसु पंचदशोत्तरेष्वन्कतः संवत् ९१६(५)विजयसंवत्सरा-  
<sup>213</sup>  
 न्तर्गतस्मा(श्वा)-  
 ५८. वणवहुल १५ रवौ संजातसूर्यग्रहणमहापर्वणि रा[हु]ग्रहग्रासीकृततीव्रद्युतिमण्डले  
 सिंहराशिगते  
 ५९. च सूर्ये सति । विहितस्नानानन्तरं यथोदितस्थित्या हरेरिहिर[ण]यगर्भदहनादीनमपानमलश्चद्वया  
 संपूज्य ॥ क-  
 ६०. रहाटविनिर्गताय इहकार्याभ्यागताय काश्यपगोत्रवृक्षशाखाय हरिदेवगृहीतसहस्रपुत्राय  
 ब्राह्मण-  
 ६१. कोलमविप्ताय ॥ चतुर्दशग्रामशतोपलक्षितपुरीकोकणदे[शा](न्तः)पातिचिखलाडविषय-  
 प्रतिबद्धविहले  
 ६२. क्षेत्रान्तर्वर्त्तिनी पलच्छउच्छिकाभिधाना पल्लिका । यस्याश्चाघाटनानि । पूर्वतः मानेचोली-  
 सत्कविरकः । दक्षि-  
 ६३. णतः कांटिलेवल्लीसत्कसीमा । पश्चिमतः मज्जिग्रामसत्कसीमा । उत्तरतोपि सैव । एवमियं  
 चतुराधा-  
 ६४. टनोपलक्षिता अधिकखुंटिलक्षेत्रार्द्धभोगभागसमन्विता सवृक्षमालाकुला स्वसीमापय(र्य)न्ता  
 सका-  
 ६५. छत्तुणोदका सदण्डदशापराधा पूर्वदत्तादेवदायब्रह्मदायवज्जर्जा सर्व्वोत्पत्तियुक्ता । पुत्रपौत्राद्य-  
 न्वयोपभो-  
 ६६. ज्या निधानालीयकुमारीसाहसापुत्रादिसमस्तदण्डदोषयुक्ताऽचाटभटप्रवेशाऽकराऽस्मा-  
 ६७. मिः परमया भक्त्या हस्तोदकादिविधिपूर्व्वकं प्रदत्ता ॥ तदस्य सान्वयबंधोरण्याचंद्रार्ककालमर्या-

211. Shown as an addition it a ft. in the original.

212. Metre:-Vams'astha.

213. Read <sup>१५</sup>वहुतः

६८. दया स्वेच्छया भुञ्जतो भोजयतो वा कृषतः कर्षयतश्च न केनापि परिपन्थना कार्या ।  
सर्वदा समा-

६९. गामिनुपतिमिरस्मद्वंशजैरन्यै र्वाऽसत्कर्मगंभीरद्रीप्रयातभयभीरुभिर्वलदनलस्फुलिङ्ग-

७०. सहस्रभीषणवीचिनिचयप्रपातवेदनागमशक्तैः प्रतिपालयितव्या सत्कर्तव्याऽनुमन्तव्या

७१. च । यो वाङ्मनतिमिरपटलावृतमतिपाटिच्छयादाच्छिद्यमानं वाऽनुमोदेत स पञ्चभिर्महापातकैव-

७२. पपातकैश्च संयुक्तो भवेत् ॥ उक्तं च भगवता वेदव्यासेन ॥

<sup>214</sup> <sup>215</sup>  
षष्टिर्वर्षसहस्राणि स्वर्गे तिष्ठति भू-

७३. मिदः ।

आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥

<sup>216</sup>  
विध्याटविष्वतोयासु शष्ककोटरवा-

७४. सिनः ।

महाहयो हि जायन्ते भूमिदायापह(हा)रकाः ॥

<sup>217</sup> <sup>218</sup>  
[स्वदत्तां] परदत्तां वा यो हरेत् वसु -

( iii ) (See Pl. VIII)

७५. धर्यं ।

<sup>219</sup>  
षष्टिर्वर्षसहस्राणि विष्टायां जायते कृमिः ॥

<sup>220</sup>  
गामेकां स्वर्णमेकं वा सूमेरप्येक-

७६. मंगुलं(लम्) ।

हरज्जरकमाप्नोति यावदा[हू]तसंगुर्व(वम्) ॥

<sup>221</sup>  
पञ्च पश्वन्तुते हन्ति दश हन्ति गवा-

७७. नुते[ ]

शतमश्वानुते हन्ति सहस्रं पुरुषानुते ॥

<sup>222</sup>  
हन्ति जातानुजातांश्च हिरण्यार्थेनृतं वदेत् ।

सर्वं भू-

७८. म्यन्तुते हन्ति मास्म भूम्यन्तुतं वदीः ॥

<sup>223</sup>  
अग्नेरपत्यं प्रथमं सुवर्णं भूवैष्णवी सूर्यसुतश्च गावः ।

लोक-

214. Metre:-*Anushtubh*.

215. Read षष्टि वर्ष°.

216, 217. Metre:-*Anushtubh*.

218. At the end of this plate the Baroda Museum authorities have engraved the words No. 36. This practice is objectionable. See remarks on p. 63.

219. Read षष्टि वर्ष°.

220, 221, 222. Metre:-*Anushtubh*.

223. Metre:-*Indravajra*.

७९. त्रयं तेन भवेद्धि दत्तं यः काञ्चनं गां च महीं च दद्यात् ॥

224

स्वदत्तां परदत्तां वा यत्नाद्रक्ष नराधिप ।

महीं ल(म)-

८०. हीभुजां श्रेष्ठ दानाच्छ्रेयोनुपालनं(नम्) ॥

225

बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः ।

यस्य यस्य यदा भू-

८१. मितस्य तस्य तदा फलं(लम्) ॥

226 227

धव[ला]न्यातपत्राणि दन्तिनश्च मदोत्कटाः ।

भूमिदानस्य पुष्पाणि फलं स्वर्गं

८२. पुरंदर ॥

223

सर्वानेतान्माविनः पार्थिवेन्द्रान्भूयो भूयो याचते रामभद्रः ।

सामान्योयं धर्मसेतुर्न-

८३. पाणां काले काले पालनीयो भवद्भिः ॥

229

महंशजाः परमहीपतिवंशजा वा

पापादपेतमनसो

८४. भू(भु)वि भाविभूपाः ।

ये पालयन्ति मम धर्ममिमं समस्तं

तेषां मया विनिहितोन्ज(ञ्ज)लिरेष मूर्ध्नि ॥ ० ॥

८५. यथा चैतदेवं तथा च । महामण्डलेश्वरश्रीमदपराजितदेवराजो लेखकहस्तेन स्वमतमारो-

८६. पयति । मतं मम श्रीमदपराजितदेवराजस्येति ॥ ० ॥

230

लब्ध्वा गण्डरगण्डराजनियमं

८७. श्रीअम्मणैयाभिवे(धे)ऽ

मात्येधिष्ठितसंधिविग्रहपदे श्रीझंझमैये सति ।

उदामो ननु

८८. कोलमक्रमविदे सर्वैर्मतं शासनं

चक्रैयस्य सुतस्तदेतदलिखत्कायस्थवंशोद्भवः ॥

224, 225, 226. Metre:-*Anushtubh*.

227. Added in a f.n. in the original.

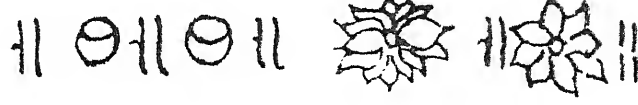
228. Metre:-*S'alini*.

229. Metre:-*Vasantatilakā*.

230. Metre:-*S'ārdūlavikrīḍita*.

८९. <sup>231</sup>यत्किमपि लिखितमुक्तं युक्तमयुक्तं च नांकमिह सर्व्व(र्व्वम्) ।  
अलिखितमगुणं सगुणं प्रमा-

९०. णभूतं सदा ज्ञेयम् ॥



## VII. COPPER-PLATE GRANT OF THE ŚILĀHĀRA KING APARAJITA.

Saka year 915 (993 A. D.)

### GRANT B

Text<sup>232</sup>

(i)

१. ओम् <sup>233</sup>[१] स वोव्याद्वेधसा धाम यन्नाभिकमलं कृतं(तम्) ॥ (१)  
हरश्च यस्य कान्तेन्दुकलया कमलं कृतं(तम्) ॥ [१]

<sup>235</sup>कुर्वन्त्वाभ्नायपूतानि वेधसो वदना-

२. न्यलं(लम्) ॥ (१)  
चराचरजगत्सृष्टिनामधामानि वः शुभं(भम्) ॥ [२]

<sup>236</sup>आसीद्भोविन्दराजः क्षितिपतिरसमः कर्कराजस्ततोभू-  
द्भूमर्ता

३. श्रीन्द्रराजः पुनरभवदतो दन्तिवर्मेति स्रुः ।  
ख्यातः श्रीकृष्णराजः क्षपितस्त्रिपुरभूत्कर्कराजस्य स्रु-  
स्तस्मा-

४. द्रोविन्दराजस्तदनु तदनुजः श्रीघुवान्का(ङ्क)धिराजः ॥ [३]

<sup>237</sup>जगत्तुंगाङ्गजस्तस्य <sup>238</sup>गुणोत्तुंगोभवत्ततः ।  
वल्लभोमोघवर्षः

231. Metre:-Āryā.

232. From the original plates and inked impressions.

233. Expressed by a symbol.

234, 235, 237. Metre:-Anuṣṭubh.

236. Metre:-Sragdharā.

238. Read:-Jagattuṅgo°.

५. सत्कृष्णराजस्ततः सुतः ॥ [४]

<sup>239</sup>  
जगत्तुङ्गाङ्गजः श्रीमानिन्द्रदेवस्ततोभवत् ।

<sup>240</sup>  
नित्यवर्षो भुवो भर्ता विक्रमोत्तुंगशान्कि(ङ्कि)-

६. तः ॥ [५]

<sup>241</sup>  
जनहर्षकृते वर्षन्धन इव घनकनकवारिधाराभिः ।

तस्मादमोघवर्षो वर्षावधिराज्यभाजनो जातः । (॥) [६]

<sup>242</sup>  
७. तस्यानुजो हरिरिवोद्धतभूतलश्री-

गोविन्दराजनरनाथसुवर्णवर्षः ।

सन्नन्दकाच्युतसुदर्शनचक्रचि-

८. हः

<sup>243</sup>  
सिन्धान्सनी गुरुबलः पुरुषोत्तमोभूत् ॥ [७]

<sup>244</sup>  
पितृव्यः स्वर्णवर्षस्य नित्यवर्षानुजश्चिरं(रम्) ।  
कुर्वन्नकण्टकं राज्यं

९. तपसा साहसेन च ॥ [८]

<sup>245</sup>  
श्रीमत्कर्कराष्ट्रकूटकके सद्दशसंहर्षतो

रौद्रद्रोहद्वप्रतापशमकं निस्तृ(स्त्रि)-

१०. शधाराजलैः ।

येनाकारि समुद्धतेन्द्रधनुषा भूषास्म(इम)भिर्विद्युता

भाति श्रीमदमोघवर्षसुघनोऽसद्बल-

११. विश्वंसनात् ॥ [९]

<sup>246</sup>  
अथ गतवति तस्मिन्वह्निर्गेंद्रे नरेंद्रे

सुविमलमपि शंभो द्दाम शुभ्रं विधातुं(तुम्) ।

कनककल-

239. Metre:-Anushtubh.

240. विक्रमोत्तुङ्गलक्षितः is the reading of the Bhādāna Plates of the same king. See *Ep. Ind.* Vol. III, p. 271, ll. 7, 8.

241. Metre:-Giti.

242. Metre:-Vasantatilakā.

243. Read सिंहासनी.

244. Metre:-Anushtubh.

245. „ S'ārdūlavikrīḍita.

246. „ Mālinī.

१२. <sup>247</sup>स(श)धारापातधौतेव कन्या  
तदनु नरपतिश्रीः कृष्णराजं समागात् ॥ [१०]  
<sup>248</sup>चोलो लोलो भियाभूद्रजपतिरप-  
१३. तज्जाह्वीगह्वरान्त-  
व्वाजीशस्त्रासशेषः समभवदभवच्छैलरंध्रे तथान्तः ।  
पाण्ड्येशः खण्डितश्रीरनुज-  
१४. लधिजलं द्वीपपालाः प्रलोना  
यस्मिन्दत्तप्रयाणे सकलमपि सदा राजकं न व्यराजत् ॥ [११]  
<sup>249</sup>आचंचत्सिन्धु-  
१५. वीचीनिचयपरिचितोपत्यका पश्चिमाद्रे-  
रापूर्वार्द्धदुद्यदकप्रखरहरिखुरोत्खातमूर्ध्दो महीध्रा-  
१६. त ।  
आवित्तेशालयादा दशवदनपुरो मण्डलाग्रप्रभावैः  
पृथ्वीमेकातपत्रामकुरुत सुकृती यो ज-  
१७. गद्गीतकीर्तिः ॥ [१२]  
<sup>250</sup>तस्मिन्नस्तमिते विभौ विधिवशादाक्रान्तभूमण्डले  
<sup>251</sup>लोकाह्लादिनि शत्रुपन्क(ङ्क)जरुधि प्रो-  
१८. त्कृष्टरोचिष्मति ।  
<sup>252</sup>शीतांशाविव दिव्यसंगगतिके राजाधिराजे ततः  
श्रीमत्खोद्विगदेव इत्यभिधया रा-  
१९. <sup>253</sup>ज्ये स्थितः सद्यशाः ॥ [१३]  
<sup>254</sup>तदनु मदनमूर्तिं भाग्यसौभाग्यभाजं  
<sup>255</sup>भुवनभवनदीपं सुप्रभूतप्रभूतिं [ । ]  
निरु-

247. The reading in the *Ep. Ind.*, Vol. III, p. 272, l. 14. is *Kanaka-kalasa-dhārā-dhautā-p(g)a(ā)tr=eva*.  
248. Metre:-*Sragdharā*.  
249. Metre:-  
250. Metre:-*S'ārdūlavikrīḍita*.  
251. The reading in the *Ep. Ind.*, Vol. III, p. 272, ll. 15, 16 is *S(S')atiru-pañjara-nidhi* which Kielhorn would emend into *°ruchi* and assume that Kṛishṇarāja had been imprisoned by one of his opponents.  
252. *Ep. Ind.*, Vol. III, p. 272, l. 16 gives the variant *S(S')ubhṛa-pu[m]ja-dhavale*.  
253. *bhūpatiḥ* is the reading of the *Ep. Ind.*, Vol. III, p. 272 and of grant A.  
254. Metre:-*Mālinī*.  
255. The reading of the *Ep. Ind.*, Vol. III, p. 272 is *suprasūta-prasūti* [m].



२०. पमनुपसूनुं ककलेशं नरेशं  
नरपतिकृतसेवं राजलक्ष्मीर्जगाम ॥ [ १४ ]

<sup>256</sup>

तत्र क्षितीशे नृपतिप्रदी-

११. पे  
प्रचण्डतैलपसमीरणेन । -

<sup>257</sup>

विध्यापिते दुष्टमकालभावा-

त्कथावशेषे सति रट्टराज्ये ॥ ० ॥ [ १५ ]

<sup>258</sup>

२२. जीमूतकेतुतनयोऽवततार योस्मि-  
जीमूतवाहन इति प्रथितः पृथिव्यां ।  
शीलारवेशतिल-

<sup>259</sup>

२३. कः स्वशरीरदान-  
त्राताहिलोकसमवाद्यगरुत्मदंघः ॥ [ १६ ]

<sup>260</sup>

अभवदहितमर्द्दी तस्य वं-

२४. शे कपर्दी

<sup>261</sup>

विबुधजनसुतुष्टः श्रेष्ठगोपुष्टतुष्टः ।

पृ(प्रि)यजलगिरिदुर्गग्रीणितात्मे-

२५. ष्टवर्गः

परपुरभयकर्त्ता रौद्रनागेन्द्रहर्त्ता ॥ [ १७ ]

( ii a ) ( See Pl. IX )

<sup>262</sup>

२६. विपुलमतिरुदीर्णः कर्णवस्वर्णवर्णैः

सपुलकपुलशक्तिः शक्तियुक्तस्त-

२७.

तोऽभूत् ।

अभवदिह न दीनस्तस्य सूनुः कपर्दी

जितपरबलदण्डाखण्ड-

256. Metre:-*Upajāti*.

257. *Ep. Ind.*, Vol. III, p. 272 gives a variant for this hemistich:-  
*Saṃprāpīte=jyoti [r=alam ?] vivṛiddhe sati Rattarājye ॥*

258. Metre:-*Vasantīlākā*.

259. *Ep. Ind.*, Vol. III, p. 272 reads *Svas'ariradānāt=trātā hi lokam-anaghas'=cha Garutmataḥ sah ॥*

260. Metre:-*Mālinī*.

261. The last three lines of verse 17 are totally different in *Ep. Ind.*, Vol. III, p. 272, ll. 23, 24.

262. Metre:-*Mālinī*.

२८. पृथ्वीतण्डः ॥ [ १८ ]  
<sup>263</sup>  
 तस्माद्भुवनतरण्डः खण्डितदोर्दण्डचण्डरिपुदण्डः ।  
 जज्ञे यश-
२९. सा मण्डितमखण्डभूमण्डलं येन ॥ [ १९ ]  
<sup>264</sup>  
 झंझनामा सुतस्तस्माद्भुवननादभूदसौ ।  
 उदि-
३०. तोदितता येन वंशस्य प्रकटीकृता ॥ [ २० ]  
<sup>265</sup>  
 चतुरश्रतुरास्योपि न कृत्सान्गादितुं गुणान् ।  
 शर-
३१. दभ्रसिता[न्]यस्याचतुरास्ये तु का कथा ॥ [ २१ ]  
<sup>266</sup>  
 तस्यानुजो निजभुजोर्जितनिर्जितारिः  
 श्री-
३२. गोगिराज इह सुप्रथितप्रभावः ।  
 श्रीझंझराणकगुणान्द्विगुणान्दधान  
 स्त्यागाभुज-
३३. झविजयीर्मंडिझंझनामा ॥ [ २२ ]  
<sup>267</sup>  
 परमण्डलप्रसाधनसत्कीर्त्तिगुणाकरः कृती तदनु [ १ ]  
 क्षितिपो वज्जडदेवः सुश्रीको राज्यमधितस्थौ ॥ [ २३ ]  
<sup>268</sup>  
 अनवरतदानशीलः प्रतापवात्रीतिविद्यशो-
३४. निलयः ।  
 सूनुस्तस्य च राज्ये श्रीमानपराजितो जातः ॥  
<sup>269</sup>  
 क्रूरारातियमः सुकान्तिभवनं क-
३५. लपद्रुमः प्रार्थिनां  
 स्थानं नेत्रसुखस्यवं(घै)र्यजलधिः सौभाग्यकन्दांकुरः ।  
 सद्भिद्यानिलयः
३६. कलागुणनिधिर्नीतौ च वाचस्पवि(ति)  
 र्द्धर्मस्यास्पदमुत्तमं विमलधी लक्ष्मीविलासावधिः ॥ [ २५ ]

- 
263. Metre:- Āryā.  
 264. „ Anuṣṭubh.  
 265. „ Āryā.  
 266. „ Vasantatilkā.  
 267. „ Āryā.  
 268. „ Āryā.  
 269. „ S'ārdūlavikrīḍita.

३७. <sup>270</sup> सिद्धां संयानभूमिं पृथुतरपुणकं देशमाज्ञाविधेयं  
सहप्रत्यन्तकान्तनिजभटकलितं
३८. संगमादीश्वराख्यं ।  
नामाख्यानप्रसाध्यं चिपुलणविषयं नष्टवैषम्यभावं  
कृत्वा तेजोनु-
३८. भावाद्भरविभवविधृत्स्वाज्ञया यः प्रशास्ति ॥ [ २६ ]
- <sup>271</sup> आ लाटदेशाद्भुवि भिल्लमीयदेशं विधाया-
४०. वधिमत्र यस्य ।  
आ पश्चिमाब्धेरथ चंद्रपूर्वं पुरं विधृत्य प्रभुताप्रभावः ॥ [ २७ ]
- <sup>272</sup> श्रीमता केशपा-
४१. र्येण महामात्येन मंत्रिणा ।  
संयुक्तोसौ विभातीह गुरुणाखण्डलो यथा ॥ [ २८ ]  
इतिपूर्व-
४२. श्रीमान्यखेटकटकावासितपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमत्कृष्णरा-
४३. जदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमत्खोद्विदेव-
४४. पादानुध्यातपरमभट्टारकमहाराधिराजपरमेश्वरश्रीमत्ककलदेवसंजा-

(ii b) (See Pl. IX).

४५. तापाये रट्टराज्ये च नष्टप्रष्टे सति ॥ ७ ॥ स्वतेजोनुभावात्समधिगतमशेषमहाशब्दमहासाम-
४६. न्ताधिपतितगरपुरपरमेश्वरशीलानरेन्द्रजीमूतवाहनान्वयप्रसूतसुवर्णगरु-
४७. डध्वजभिमानमहोदधिमलगलगण्डदीप्तिमार्तण्डगण्डरुद्धफोडिगण्डरगण्डपश्चि-
४८. मसमुद्राधिपतिकोकणवल्लभराजगण्डकन्दर्प, नम्रिसमुद्रविरुदंकरामसहजविद्या-
४९. धरकलिगलांकुशविल्लविविहङ्गमण्डलोकत्रिनेत्रप्रभृतिरसमस्तराजावलीसमलंकृत-
५०. महामण्डलेश्वरश्रीमदपराजितदेवराजः सर्वानेव यथासंबध्यमानकानागामिप्रा-
५१. मभोक्तृसामन्तराजपुत्राधिकारिपुरपतितृ(त्रि)वर्गस्थाननगरप्रभृतिप्रधानाप्रधाना[ज्ञ]
५२. जनान्प्रणतिपूजासमादेशैः समनुबोधयत्यस्तु वःसंविदितं यथा ॥
- <sup>273</sup> चलाविभू-
५३. तिः क्षणमं(?)गि शौवनं  
कृतान्तदन्तान्तरवर्ति जीवितं(तम्) ।  
तथाध्यवज्ञा परलोकशासने

270. Metre:-Sragdharā.

271. " Indravajrā.

272. " Anushtubh.

273. Metre:-Varis'astha.

५४. अहो नृणां विस्मयकारि चेष्टितम् ॥

श(स)कलमेतदसारतयाधिष्ठितं विनस्व(श्व)रस्वभा-

५५. वं धर्म एवकः सहायः शास्त्र(श्व)तश्चेति विचिन्त्यास्माभिरयं पित्रोरैहिका-  
मुष्मिकफला-

५६. वाप्तये आत्मनश्च पुण्ययशोभिवृद्धये ॥ ७ ॥ शकनृपकालातीतसंवत्सरशतेषु

५७. नवसु पंचदशोत्तरेष्वन्कतः संवत् ॥ ९१५ ॥ विजयसंवत्सरान्तर्गतश्रावणव-

५८. हुलपंचदश्यामङ्क(ङ्क)तोपि श्रावण वदि १५ खावद्येह श्रीस्थानकावासके सक-

५९. लकलमपतमः पटलोच्छेदनपटीयसि परमपुण्यसंभारकारिणि स्वर्गापवर्ग-

६०. कारणभूते संजाते सूर्यग्रहणमहापर्वणि चतुर्दशग्रामशतोपलक्षितपुरी-

६१. कोंकणमण्डलान्तर्भाति पाणाडविषयान्तर्वर्ति सालणकग्रामे ॥ चम्भेलेवा-

६२. खाडीतः इयामारामकः । यस्य चाघाटनानि ॥ पूर्वतो राजपथः ।

दक्षिणतो वि-

६३. प्ररुद्रोपाध्यायारामकः । पश्चिमतो विप्रसीहप्यैयारामकः ॥

६४. उत्तरतो राजपथः । एवमि(म)यं चतुराघाटनोपलक्षितः सोद्रङ्गः

(iiiia)

६५. स(सो)परिकरः सवृक्षमालाकुलः स्वसीमापर्यंतः सकाण्ठतृणोदकोप-

६६. तः सदण्डदशापरधः प्रधाननिधानैकदोषवाह्यः इतरसमस्ता-

६७. पुत्रालीयककुमारीसाहसप्रभृतिदण्डदोषसमन्वितः पूर्वदत्तदेवदाय-

६८. ब्रह्मदेयवर्जितः समस्तयस्थानसहितः सर्वोत्पत्तिः संयुक्तोऽचाटभटप्रवे-

६९. शोऽपरिपन्थनीयः सर्वाभ्यन्तरसिद्धिसमुपेतो यथाक्रमं हस्तोदकादिवि-

७०. धिपूर्वकं काश्यपगोत्रबहुवशाखा(ख)करहाटविनिर्गताय पुणकदेशीयस्वे-

७१. टकवास्तव्याय इहकार्याभ्यागताय ब्रह्मचारिणे ब्राह्मणकोलमक्रमविच्चा-

७२. य विप्रगृहीतसहस्रहरदेवसुताय बलिचरुक्वैश्वदेवाग्निहोत्रक्रतु-

७३. क्रियागताभ्यागतनित्यकर्मादिव्या(व्य)वहारार्थमेतत्संततेरपि यथोचितब्रा-

७४. ह्मण्यक्रियाकाण्डप्रवर्तनार्थं च आत्मनः पित्रोरपि पुण्ययशःश्रेयोर्थं च प्र-

७५. दत्तः ॥ तदियं निकटचतुराघटनविशुद्धाचंद्रार्ककालमर्यादया मया समा-

७६. गामिनृपतिमिश्रासत्कर्मगंभीरदरीप्रपातभयभीरुमिज्ज्वलदनलस्फुलि-

७७. ङ्गसहस्रभीषणा(ण)वीचिनिचयप्रपातवेदनागमशङ्कितैः सर्वैरप्यस्य एत-

७८. त्संततेश्चानुपालनीयोऽनुमन्तव्यश्च यो वाऽज्ञानतिमिरपटलावृतमतिरा-

७९. च्छिन्धादाच्छिद्यमानं वाऽनुमोदेत स पंचभिर्महापातकैरुपपातकैश्च सम-

274. Read °वृद्धतः

275. „ °मङ्कतोपि

८०. स्तैरपि संयुक्तः स्यात् ॥ उक्तं च भगवता वेदव्यासेन ।

<sup>276</sup> षष्टि <sup>277</sup> वर्षसहस्राणि स्व-

८१. गर्गे तिष्ठति भूमिदः ।

आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥

<sup>278</sup> विध्याटवीष्व-

८२. तोयासु शुष्ककोटरवासिनः ।

महाहयो हि जायन्ते भूमिदायापहारकाः ॥

<sup>279</sup> स्व-

८३. दत्तां परदत्तां वा यो हरेत् वसुंधरां(राम्) ॥

<sup>280</sup> षष्टि वर्षसहस्राणि विष्टायां जायते कृमिः ॥

(iiib) .(See Pl. X)

<sup>281</sup> ८४. गामेकां स्वर्णमेकं वा भूमेरप्येकमंगलं(लम्) ।

हरन्नरकमाप्नोति यावदाहृतसंप्लवं(वम्) ॥

<sup>282</sup> पंच पश्वनृते हन्ति द-

८५. श हन्ति गवानृते ।

शतमश्वानृते हन्ति सहस्रं पुरुषानृते ॥

<sup>283</sup> हन्ति जातानुजातांश्च हिरण्यात्थेनृतं

८६. वदेत् ।

सर्वं भूम्यनृते हन्ति मा स्म भूम्यनृते वदीः ॥

<sup>284</sup> अग्नेरपत्यं प्रथमं सुवर्णं भूवर्णवी सूर्यसुता-

८७. [श्च] गावः ।

लोकत्रयं तेन भवेद्धि दत्तं यःकांचनं गां च महीं च दद्यात् ॥

<sup>285</sup> स्वदत्तां परदत्तां वा यत्नाद्रक्ष-

८८. नराधिप ।

महीं महीभुजां श्रेष्ठ दानाच्छ्रेयोनुपालनं(नम्) ॥

<sup>286</sup> बहुभिर्व्वसुधां भुक्ता राजभिः सगरादिभिः ।

276. Metre:-Anushtubh.

277. Read षष्टि वर्ष°.

278. Metre:-Anushtubh.

279. "

280. Read षष्टि वर्ष°.

281. Metre:-Anushtubh.

282. "

283. "

284. "

285. Metre:-Indravajrā.

286. " Anushtubh.

"

८९. यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ( लम् ) ॥

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धवलात्यातपत्राणि दन्तिनश्च महोल्बणाः ।

**भूमिदा-**

१०. नस्य पुष्पाणि फलं स्वर्गे पुरंदर ॥

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सर्वानेतान्भाविनः पार्थिवेन्द्रान्भूयो भूयो याचते रामभ-

११. ३३

सामान्योयं धर्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः ॥

एवं चान्यत् । सा(शा)सनदाता

९२. लिपिज्ञोपि लेखकहस्तेन स्वमतमारोपयति । मतं मम महामंडलेश्वरश्रीमदपराजि-

९३. तदेवराजस्य श्रीमद्वज्रदेवसूत्रेति ॥ यथा चैतदेवं तथा यदन्न प्रोक्तमनुक्तं

१४. वा लिखितमलिखितं च न्यूनाक्षरमधिकाक्षरं वा तत्सर्वप्रमाणमिति ॥

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मद्वंशजा च पर-

१५. महीपतिवंशजा वा

पापादपेतमनसो भुवि भाविभूपाः ।

ये पालयन्ति मम धर्ममिमं सम-

२६. स्तं  
तेषामयं विनिहितोऽज्ज(अ)लिरेष मूर्ध्नि ॥ ७ ॥

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श्रीमद्गण्डर्गण्डराजनियमाच्छ्रीकेश-

९७. -पार्याभिधेऽ-

मात्येऽधिष्ठितसंधिविग्रहपदे श्रीझंझमैये सति ।

चक्रैयस्य सुतेन शास-

९८. नमहो उद्दामनाम्ना ध्रुव

कायस्थान्वयजेन साधुलिखितं तत्कोलमार्थं मतम् ॥ ७ ॥

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२९. मंगलमिति

[illegible]

287. Metre:-*Anushtubh.*

288. „ S'ālînî.

289. „ *Vasantatilakā*.

290, „ *S'ārdūlavikrīdita.*

291. Below this text we find 'No. 35' engraved in modern English characters. This is surely a later addition, being the copper-plate number engraved by the Museum authorities. Such an action of spoiling the original things by engraving Nos. on them is very much to be deplored.

N. B. Certain technical terms occur in ll. 64 to 66 of grant A and ll. 64 to 68 of grant B. All of them are not clear to me. Most of them have been explained by Mr. N. G. Majumdar in *Inscriptions of Bengal III*. Dr. B. Ch. Chabra, Superintendent for Epigraphy, was kind enough to send the following note:—

“ 1. *bhoga-bhāga*. This compound expression occurs in many inscriptions sometimes in the reverse order. The two terms occur individually also. Vide Index to the *Ep. Ind.* Vol. XXII, XXIII, etc. Prof. Vogel has also explained these words under *Bhāgika* and *Bhogika* in his *Antiquities of Chamba State*, Pt. I, p. 130.

2. *Kumārisāhasa*. ‘Outraging the modesty of a virgin’, in a similar context, is met with in one of the two grants of Pṛithivīchandra Bhogas’akti II, *Ep. Ind.* Vol. XXV, p. 237, text l. 34.

3. *Aputra* is possibly the same as *aṇṇatradhana* that occurs in Bhogas’akti’s grant; *ibid.* text l. 33.

I have not been able to make out what precedes the word *Kumārisāhasa*. Nor is the form *Khūmṭīla* clear to me”.

## VIII. THE GAṆDEVĪ INSCRIPTION OF SHASHṬHA II

S’aka year 964 (= 1042 A. D. )

Dr. Hirananda Sastri succeeded in securing a very important inscription at Gaṇdevī during his tour in Naysari District in 1938. He was led to its discovery by Mr. M. Dvivedi who accompanied him to the modern Śiva temple where the epigraph was fixed, in the Rāma-mandira compound in Gaṇdevī some twelve miles to the south of Naysari the head-quarters of the district of that name. As we see from its contents it has no connection with the sanctuary where it lay and must have been brought there from outside. Probably it was fixed somewhere near the old site of *māṇḍvī* or market of Gaṇdevī, i. e. the *maṇḍapikā*, which was built by Shashṭha II in the 11th century as stated in the epigraph itself. On the destruction of the *maṇḍapikā* it was brought to the Rāma-mandira compound. As the record was extraneous to the temple, near which it was fixed, Dr. Sastri arranged to get it removed to the State Museum at Baroda through the kind offices of Mr. Kashalkar, the Suba of Naysari at that time. This record was edited, along with my transcript and abstract of contents, by Dr. Sastri in his *Annual Report* for 1938-39. I am re-editing it here in the light of subsequent criticism that appeared about it.

### Details of contents.

The inscription<sup>292</sup> measures 1’-11” × 1’-8” and contains twenty-seven lines of writing giving twenty-five verses of good Sanskrit in various metres together with the initial invocation ‘*Siddham Om namaḥ Śivāya*’. It is written

<sup>292</sup>. See Plate IV of the *Annual Report* for 1938-39, of the Archaeological Department, Baroda State.

in the Devanāgarī alphabet. The letters though nicely engraved are not deeply cut and have consequently become so worn that a considerable portion of the inscription is now indistinct. Fortunately the important portions giving the object of the record, the date and the name of the ruler are all preserved.

The importance of the inscription lies in the fact that it is the first Kadamba record yet found in Gujarāt. The Kadambas of this record are the Goa Kadambas. The inscription like other Kadamba records opens with the legendary account of the origin of the Kadambas from the perspiration of Śiva under a *kadamba* tree. The mythical origin given in the Goa Kadamba grants does not materially differ from that of the **Haṅgal** Kadamba inscriptions. Thus they attribute the rise of the family to the three-eyed and four-armed **Jayanta**, otherwise called **Trilochana Kadamba** or "the three-eyed Kadamba," who is said to have sprung from a drop of sweat that fell to the earth near the roots of a *kadamba* tree from the forehead of the god Śiva after the conquest of the demon **Tripura**.<sup>293</sup> Such myths are meant to elevate the status of a dynasty whose exploits are recorded in it. The record introduces us to **Shashṭha I** abruptly. The progenitors of the Goa Kadambas were at this time sufficiently powerful as can be seen from **Marcella Plates** of **Shashṭhadeva** (?) which record the achievements of these chiefs before they established themselves as feudatories of the Chālukyas. The earliest of these chieftains according to the Marcella Plates is **Kaṇṭakāchārya** and he seems to be identical with Shashṭha I of our record. The genealogy as recorded in our inscription is as follows :—

Shashṭha I-m. **Nāyavyadevi**  
 |  
**S'rī-Nāgavarmā**-m. **Mālavadevi**  
 |  
**Gūhalladeva**-m. **Gauravyadevi**  
 |  
 Shashṭharāja or Shashṭha II

There appears to be some discrepancy in the genealogy<sup>294</sup> given by Moraes in the *Kadambakula* p. 167. It was obviously based on Marcella Plates and as I have shown above Shashṭha I is the same as Kaṇṭakāchārya of the plates. Shashṭha I and Gūhalladeva II given by Moraes, I have failed to check from the plates quoted by him. Hence the genealogy appears to be incorrect and it is necessary to revise it in the light of the present inscription.

Vv. 11 to 25 are laudatory and extol the exploits of Shashṭha II in the usual hyperbolic way. According to the account given in the record, he conquered the kings of Saurāshṭra, **Aṅga**, **Kaliṅga**, **Mālava**, **Mahārāshṭra**, **Āndhra**,

293. For details see *Kadambakula* by Moraes,

294. *Ibid.* pp. 387 ff.



Vindhya and **Kāñchi**. Furthermore he is said to have defeated the kings of **Sinhala**, **Pārasika** and **Kanakadvīpa** in naval engagements. Gūhalladeva, the father of Shashṭha II strengthened his position by reducing the neighbouring chieftains. Shashṭhadeva closely adhered to his father's policy with the result that he became the master of the whole of Koṅkaṇa after defeating the Northern Śilāhāras. As can be proved from the Narendra Inscription of Jayakeśin II and from the Degamve inscription<sup>295</sup>, **Laṅkā** does not refer to the island of **Ceylon** but was metaphorically applied to the island of Goa, which on account of its situation resembled the classic island of Ceylon. Mr. Moraes has also suggested that the Śilāhāras of Koṅkaṇa were on this account called 'the best of Sinhala Kings.' As suggested in the *Bulletin of the Deccan College Research Institute*, Vol. II (Nos. 3-4) pp. 40 ff. Kanakadvīpa might refer to the **Kavadi** or **Kapardikadvīpa** the ruler of which was defeated by the Kadambas. It is said to have consisted of the territory adjoining the Salsettee island. The Pārasika may be some island near Thānā. Its memory, according to **Dr. I. J. S. Taraporewala**, is retained by one of the hills called **Pārsik**, through a tunnel in which the G. I. P. trains now run. Or it may be the island of **Ormuz** in the Persian Gulf. I am inclined to agree with the suggestions made in the journal quoted above and add that the points raised in it require further study. The mention of a fleet by which Shashṭha reached Prabhāsa is an interesting evidence of Indian rulers being acquainted with naval warfare as well. This voyage to Saurāshṭra reminds us of the one that was made by his father Gūhalladeva. Obviously it was made for paying homage to the god Somanātha. For details of his reign see *Kadambakula* by Moraes pp. 173 ff.

The *praśasti* purports to record the construction of a *maṇḍapikū* or pavilion in the Śaka year 964 (=1042 A.D.) by Shashṭha at the market near Gaṇdevī.

The *praśasti* was composed by **Chandrasūri** of the **Śāligrāma** *gotra* and was incised by **Sarvadeva**. Śāligrāma as a *gotra* name is met with here for the first time in the epigraphical records from Gujarāt.

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295. J. B. B. R. A. S., Vol. IX p 272. Also *Kadambakula* pp. 173 ff.

## VIII GANDEVI STONE INSCRIPTION OF SHASHTHA II

Saka year 964

Text<sup>296</sup>

- 297  
१. सिद्धम् ॥ ओं नमः शिवाय ॥  
शं(सं)ध्यातांडवडंबरव्यसनिनो भीमस्य चंडभ्रमि-  
व्यान्तुत्यद्भुजदण्डमंडलभुवो इंझानिलाः पान्तु वः ।  
येषामुत्सभवां जवेन झ-
२. गिति व्यूहेषु भूमीभृता-  
मुड्डीनेषु विडौजसा पुनरसौ दंभोलिरालोकितः ॥ १ ॥  
गौरीस्तनाकृतिमनोहरकुडलश्रीः  
सांद्रप्रवालदलवारिततिग्मरो-
३. चिः ।  
सौरभ्यवासितसमस्तदिगंतराल-  
स्तुभ्यं कदंबशिखरी श्रियमातनोतु ॥ २ ॥  
निर्जित्य त्रिपुरं चिरश्चमगतो देवः पिनाकायुधः  
सन्नद्धोद्य-
४. तव(ब)ाण एव सहसा विश्रम्य तेजोमयं(यम्) ।  
स्निग्धच्छायकदंब(ब)भूरुहतले लीलालतांदोलने  
पाण्यग्रेण मुमोच घर्मश(स)लिलं भूमौ ललाटोद्भवं(वम्) ॥ ३ ॥  
तत्रा-
५. कस्मिन् एव संवृतधनुर्वि(बिं)भ्रद्विभोर्विग्रहं  
किं कुर्यामहमादिशेति चिबदन्स्वेदां(बु)जन्माप्तवान् ।  
रक्ष क्षमामिति यः शिवेन गदितः पुत्रः स षष्ठस्तथे-  
त्याख्यामा-
६. प कदंब(ब) इत्यपि ततो वंशः प्रसिद्धिं गतः ॥ ४ ॥  
स श्रीत्रिलोचनकदंब(ब) इति श्रुतोभू-  
दासागरांतधरणीपरिपालनाय ।  
अद्यापि वीरचरितान्द्रुतजन्म यस्य
७. वंशे चकास्ति वनवासिपुराधिवासे ॥ ५ ॥  
तस्यैव वंशवि(बि)शिनीप्रविकासभातु  
स्त्रैलोक्यरक्षणपरायणवीरवृत्तिः ।  
धर्मात्यंशास्त्रविदभूदथ षष्ठराजो  
रा-

296. From the original stone and inked-impressions.

297. Expressed by a symbol.

८. जेंद्रमौलिमणिरंजितपादपीठः ॥ ६ ॥  
 तस्मादभूत्पुत्रवरो नरेंद्रो नायव्यदेव्याममरेंद्रकल्पः ।  
 प्रतापमाहात्म्यविवेकभूमिः श्रीनागवर्मा भुवि पुण्यकस्मा ॥ ७ ॥  
 अ-

९. नन्यसाधारणलक्षणायां  
 मालव्यदेव्यामभिरूपवत्यां(त्याम्) ।  
 गूहल्लदेवोजनि तेन पुत्रः  
 पार्थद्वितीयः प्रथितः पृथिव्यां(व्याम्) ॥ ८ ॥  
 येनाद्यानि कृतान्तघोरवदनो व्याघ्रः स्वयं मु-

१०. ष्टिभि  
 येनामूर्खिजिगीषुणा विदधिरे दिक्पालशेषा दिशः ।  
 [यस्याद्यापि सु]रेंद्रसुंदरवधूवृन्दैर्यशो गीयते  
 298  
 सोमूद्रद्रुसमो गूहल्लनृपतिर्गौरव्यदेवीपतिः ॥ ९ ॥  
 जगन्न-

११. याश्चर्यगुणार्चितायां  
 गौरव्यदेव्यां च पतिव्रतायां(याम्) ।  
 धर्मावतारोजनि तेन सुनुः  
 श्रीषष्ठराजो जगदेकवं(वं)धुः ॥ १० ॥  
 आसीदशेषनरनाथकिरीटको-

१२. टि-  
 रत्नच्छटाप्रकरभुंजितपादपीठः ।  
 पष्ठाह्वयः सहजवर्द्धितवीरवृत्ति  
 भर्त्ता भुवः स चतुरंबु(बु)धिमखलायाः ॥ ११ ॥  
 विद्यानां कुलमंदिरं गुणवतामेकैव

१३. विश्रामभू  
 भक्त्या सत्यविवेचकः श्रुतिगिरां सम्यक्परीक्षागुरुः ।  
 नानातर्कनिशातनिर्मलमतिः प्रौढः कवीनां कविः  
 स्मार्त्तो नीतिविदां वरोभवदसौ

१४. पौराणिकग्रामणीः ॥ १२ ॥  
 [विप्रैर्ब्रह्मसमैः स्तुतः] प्रतिदिनं यः स्नाति गंगाजलै  
 र्विभवं चाह्निकदानकांचनभूतं येनादरिद्रीकृतं(तम्) ।  
 गत्वा तीर्थमनेकवैदिक-

१५. विधौ हेमानि दत्वा हि यो  
विद्वद्भ्यः शतशो यथाविधि मुदा दानान्यदात्पोडश ॥ १३ ॥  
उच्च(श्चै)स्तन्वन् फणालीः समधिकरभसोत्तानरोमांचकोटि-  
त्रुट्यन्निर्मो-
१६. कपटः सहजतरल[योजि]ह्वयोः पाटवेन ।  
नागीभिर्गीयमानं गुणगणमसमं यस्य[वाचां]सहस्रै-  
राकर्ण्यकर्ण्य भूयो वहति फणिपति स्मैदिनीमादरे-
१७. ण ॥ १४ ॥  
कुर्मं क्लेशयितुं दिशः स्थगयितुं पेष्टुं धरित्रीभृतः  
सिंधुं धूलिभरेण कर्दमयितुं तेनैव रोद्धुं नमः ।  
यस्यासीद्विजयप्रयाणसमये निर्व्वरिमुर्व्वीतलं  
कु-
१८. र्व्वाणस्य वरूथिनीं स विदितो वैरीभकंटीरवः ॥ १५ ॥  
राजन्यानामनेकद्विरदघनघटाकुम्भीठानि यस्मिन्  
देवे प्रोद्यत्कृपाणे दलयति विपुलं कौतुकं
१९. भूतमाजौ ।  
[चं]चच्चंचु[पु]टेन त्वरितपरिचलत्पक्षपालीयुगेन  
अंशे मुक्तामणीनां जलदजलधिया धावितं चातकेन ॥ १६ ॥  
सौराष्ट्रांगकलिंगमालवम-
२०. हाराष्ट्रांघ्रविध्याधिपा-  
न्कांची[केरलदेशयोः क्षितिपती] विध्वंस्य पादातिकैः ।  
जित्वा सिन्ध(ह)लपारसीककनकद्वीपाधिपानंबुधौ  
सज्जीभूतभटैर्व्वहित्रनिवहैः प्राप्तः प्र-
२१. भासं नृपः ॥ १७ ॥  
रंघ्रंसि ~ ~ ~ लोक ~ ~ ~ ण्डि ~ ~ ~ ~ ~  
~ ~ ~ ~ ~ सोमेश्वरस्याग्रतः ।  
स श्रीमान् श्रुतिपारगः परिवृतः पौ-
२२. राणिकः पण्डितै-  
रात्मानं तुलयांबभूव विविधप्रारब्धकं कांचनैः ॥ १८ ॥  
-च्छांभोधरक्षीरं- नृपतिः - - - द्वै राज-  
क्षीरोदाच्च कलिंजरं च रुचिरं द्वे राजवे
२३. ग ~ ~  
द्वे चामीकरनिर्मिते ~ ~ ~ ~ ~  
~ ~ ~ ~ ~ चंद्रातपं ॥ १९ ॥  
तस्मिन्पुण्यमये कृतं स्मरगिरौ क्षेत्रे प्रभासे स्मृ-  
ते
२४. यावद्भक्तिवदार्त्तिकपरिकरः कर्णे समावर्णनः ।  
जलधीपतिः.....दरिद्रकृताः  
.....तकसहस्रकांचनभृतो लम्बां नु षष्ठेश्वरः ॥ २० ॥

२५. ये पूर्वमत्र बलिकर्णयुधिष्ठिराद्या  
दातार इत्यवितथं प्रथिता नरेंद्राः ।  
दातव्यमेवमभवन्निति निश्चयोभू-  
दृष्ट्वा तुलां पुरुषदानमिदं जनाद्यं ॥ २१ ॥  
द्वौ तुलापुरुषौ
२६. दत्त्वा विधिवत्त्वेकव - - ।  
द्वयं ॥ २२ ॥  
चतुःषष्ट्यधिके वर्षे शाके नवशतोत्तरे ।  
वत्सरे चित्रमानौ च मार्गे रुढस्तुलां नृपः ॥ २३ ॥  
इयं मंड-
२७. पिका रम्या कारिता षष्ठभुजा [ १ ]  
शांत्यर्थं जीव[लोकस्य].....॥ २४ ॥  
शालिग्रामीयगोत्रेण रचिता चंद्रसूरिणा  
उत्कीर्णा ष(श)र्वदेवेन प्रशस्तिः षष्ठभूपतेः ॥ २५ ॥

### ABSTRACT OF CONTENTS.

- V. 1—A graphic description of the *tāṇḍava* dance of Śiva.
- V. 2—Eulogy of the Kadambas.
- V. 3—Shashṭha Trilochana, the progenitor of the line, was born from the drops of perspiration fallen from the forehead of Śiva after the conquest of the demon Tripura.
- Vv. 4-6—Shashṭha (I) was called *S'ri*-Trilochana Kadamba. His description.
- V. 7—His son, from Nāyavyadevī, was known as *S'ri*-Nāgavarman.
- V. 8.—Gūhalladeva was the son of Nāgavarman from Mālavyadevī.
- V. 9.—Gūhalladeva killed a tiger with his fists.
- V. 10.—He was blessed with a son named *S'ri*-Shashṭharāja (II) born of Gauravyadevī.
- Vv. 11 to 18 —Description of Shashṭha II.
- V. 12—He possessed all the virtues and was well-versed in the *S'āstras*.
- V. 13—He was praised by the Brāhmaṇas; he removed the poverty of the supplicants and bestowed sixteen *dānas* on them.
- V. 14—His fame spread to the *pātāla* or nether regions.
- V. 15—No enemy could stand before him. He had vanquished the whole world. He was verily a lion to his foes.

- V. 16—He conquered the kings of Saurāshṭra, Aṅga, Kalinga, Mālava, Mahārāshṭra, Āndhra, Vindhya and Kāñchī. He defeated in naval engagements the rulers of Simhala, Pārasika and Kanakadvīpa. He arrived at **Prabhāsa** with his fleet.
- V. 17—He was surrounded by learned men and he performed his *Suvarṇa-tulā* ceremony.
- V. 18—He surpassed ancient kings like **Bali**, **Karṇa**, **Yudhishṭhira** and others.
- V. 20—It gives the date as the Śaka year 964.
- V. 24—The *maṇḍapikā* or pavilion was erected by Shashṭha (II).
- V. 25—This *prasasti* of king Shashṭha was composed by Chandrasūri of the Śaligrāma-gotra and was incised by Śarvadeva.

## IX. THE BRĀHMAṆAVĀDĀ PLATES OF MŪLARĀJA II.

**Dated V. S. 1232 (= cir. 1175 A. D.)**

This only known grant of **Mūlarāja II** was secured by me in 1940 from **Brāhmaṇavādā**, a village in the **Chāṇasmā** taluk of the **Mehsana** District. It was in the possession of Chaudhari Dugarsī Bhagji who was persuaded by me to sell it for Rs. 50 to the Director of Archaeology. The existence of the Plates was previously known from a copy of it in the possession of **Muni-Puṇyavijayaji**. **Mr. Kanaiyalal Dave** of **Pāṭan** published an article with an inaccurate text in the *Buddhiprakāśa* of 1938. Below is given a revised reading of the text.

The document is engraved on two copper plates (Pls. XI, XII) which measure about 15" × 10" each and which were held together with a ring and a seal. It is written in the Nāgarī alphabet which was in use in the grants of the Chaulukyas of the 12th Cen. A. D. The language of the record is Sanskrit. The charter was issued after the death of **Ajayapāla** by Mūlarāja II, his son. It purports to record the grant of some land in the village of Brāhmaṇavādā by the king to Prabhākara, son of the *Sāmavedī* Brāhmaṇa **Dhūhaḍa**, a **Nāgara** Brāhmaṇa of the Lāmthaśiva gotra, who was the *S'ayyāgrāhaka* (care-taker of bed, *Kañchūkin*) of **Karpūradevī**, wife of Ajayapāla. The date of the charter is Monday, Chaitra Śu. 11, V. S. 1232. and the donor is Mūlarāja II. According to the *Bombay Gazetteer* (Vol. I., Pt. I., p. 195), **Ajayapāla** died in 1233. The *Prabandhachintāmaṇi* also states that Mūlarāja II ascended the throne in V. S. 1233. But the present grant disproves this statement. Mūlarāja, the donor of

the present grant, is styled a king in V. S. 1232. This only means that Ajayapāla passed away at the end of V. S. 1231 or early in V. S. 1232<sup>299</sup>. Of Ajayapāla a grant of 1231 is known as also his stone inscriptions at *Uñjhā* (*Sidhpur* taluk) of the same year. Mūlarāja is credited with the defeat of the king of Ghazni. The *Sukṛitasāṁkīrtana* (III. 45) and the *Kīrtikaumudī* (56-58) attribute this defeat to the heroism *Nāṅkidevī*. Ajayapāla seems to have had more than two wives, and *Karpūradevī* was one of them.

The land granted was situated in the village of *Bāmbhaṇavādā* which obviously is identified with *Brāhmaṇavada* where the grant was found. Another village mentioned in this grant is *Kāroḍā* which is modern *Karoḍā* about two miles to the north of *Brāhmaṇavādā*. The record also mentions the Sub-division called *Gabhūtā*, which is obviously *Gāmbhū* in the *Chāṇasmā* taluk of the *Mehsana* district.

The writer of the grant was the High Registration Officer, *Srī Kumara* son of the *Tha. Vaijala*, born in the *Moḍha* family. The executor of the grant was *S'rimat-Sikara*, the Minister of Peace and War.

## IX. THE BRĀHMAṆAVĀDĀ COPPER-PLATE GRANT OF MŪLARĀJA II

Text<sup>300</sup>

(i) (See Pl. XI)

- 301  
१. ओम् [II] स्वस्ति [II] राजावलीपूर्ववत् [II] समस्तराजावलीविराजितप[रमभट्टार]कमहा-  
राजाधिराजपरमेश्वर-
२. श्रीमूलराजदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीचामुंडराजदेवपादा-
३. नुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीदुर्लभराजदेवपादानुध्यातपरमभट्टारकम-
४. हाराजाधिराजपरमेश्वरश्रीभीमदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वर-
५. त्रैलोक्यमल्लश्रीकर्णदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरावन्तीनाथत्रिभु-
६. वनगंडवर्चस्कजिष्णुसिद्धचक्रवर्तिश्रीजयसिंहदेवपादानुध्यातपरमभट्टारकमहाराजाधिरा-
७. जपरमेश्वरप्रौढमतपनिजभुजविक्रमरणगणविनिर्जितशमकभरीभूपालश्रीकुमारपाल-

299. For details of the reigns of Ajayapāla and Mūlarāja II, vide the *Trāmāsika* of the *S'ri Forbes Gujarātī Sabhā*, Vol. VII., pt. 1, pp. 36 to 46. According to the *Vichāras'ant* Ajayapāla died on the 12th of the bright half of Phālguna of V. S. 1232 and our present grant is dated Chaitra Su. 11 of 1232. This proves that Mūlarāja succeeded to the throne in V. S. 1232.

300. Expressed by a symbol.

301. From the original plates.

८. देवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरपरममाहेश्वरप्रबलबाहुदण्डदर्परूप-  
 ९. कंदर्पकलिकालनिष्कलंकावतरितरामराज्यकरदीकृतशाकंभरीभूपालश्रीअजयपालदेवपादा-  
 १०. नुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमन्मूलराजदेवः स्वभुज्यमानगभूतापथ-  
 ११. कान्तःपातिनः समस्तराजपुरुषान् ब्राह्मणान्तरां(णोत्तमां)स्तन्नियुक्ताधिकारिणो जनपदांश्च  
 बोधय[त्य]-  
 १२. स्तु वः संविदितं यथा । श्रीमद्विक्रमादित्योत्पादितसंवत्सरशतेषु द्वादशसु द्वात्रिंशदुत्तरे-  
 १३. शु चैत्रमासशुक्लपक्ष एकादश्यां सोमवारेऽत्रांकतोपि संवत(त्) १२३२ चैत्र शुदि ११ सोमे-  
 ऽस्यां(पर्व)  
 १४. संवत्सरमासपक्षवारपूर्विकायां तिथावद्येह श्रीमद[ण]हिलपाटके स्नात्वा चराचरगुरुं भगवंतं  
 भवानीपति-  
 १५. मभ्यर्च्य नलिनीदलगतजललव[तरलं]जि(जी)वितव्यमाकलयै(य्यै)हिकमामुष्मिकं च फ-  
 १६. लमंगीकृत्य पित्रोरात्मनश्च पुण्यशोभिवृद्धये बांभणवाडाग्रामे भूमिहल २ जातभुनि-  
 १७. वि ५ ॥१-२॥ सार्धकपर्दकद्वयो(य)[स]हितपादो[नषड्]विंशोपकासमकरविंशोपकं प्रति  
 १७ नि-  
 १८. इ १०० शतमेकं (कम्) ॥ अनेन निव-नामा भूमिविंशोपकाः स्वसीमापर्यन्ताः सवृक्ष-॥

(ii) (Sec Pl. XII)

१९. मालाकुलाः सहिरण्यभागभोगाः काष्ठतृणोदकोपेताः सर्वादायसमेता महाराजाधि-  
 २०. राजश्रीअजयपालदेवकुलपुत्रिका राज्ञी श्रीकूर्पूदेवि(वी)सत्कशय्याग्राहकं नागरा० लांठ-  
 २१. शिवगोत्रे सामवेदिकधूहडसुतप्रभाकराय शासनेनोदकपूर्वमस्माभिः प्रदत्ताः ॥  
 २२. अस्या भूमेर्व्यक्ति र्यथा ॥ नाढाक्षेत्राद् भूमिर्वि० ॥ १३ सत्कः आघाटा यथा ॥ पूर्वतः शय्यापाल-  
 २३. लकब्राह्मणक्षेत्रं दे(द)क्षिणतश्चतुर्वेदिब्रा०-क्षेत्रं पश्चिमतश्चतुर्वेदब्रा.नागदे-  
 २४. वक्षेत्रं । उत्तरतः कारोडाग्रामसीमाः तथा सौलाप्रभृतीनां क्षेत्रात् भूमिः  
 २५. वि ४ ॥ अस्या भूमेर्मर्यादा यथा ॥ पूर्वतः ले(भै)जवालब्राह्मणक्षेत्रं । दक्षिणतः  
 २६. कारोडाग्राममार्गः(र्गः) । पश्चिमतः [चतुर्वेद]ब्रा० नागदेवक्षेत्रं उत्तरतो ब्रा. माधव  
 २७. ....क्षेत्रं । पमिरा[घाटैरु]पलक्षितां भूमिमेनामवगत्य यथादीयमानभा-  
 २८. गभोगकरहिरण्यादिसर्वं सर्वदाऽमुष्मै ब्राह्मणाय समुपनेतर्य(व्यम्) । सामान्यं चैत-  
 २९. त्पुण्यफलं मत्वाऽस्मद्वंशजैरन्यैरपि भाविभोक्तृभिस्मत्प्रदत्तधर्मदायोयम-  
 ३०. नुमंतव्यः पालनीयश्च ॥ उक्तं च भगवता व्यासेन ॥ षष्टि[ष्टि] वर्षसहस्राणि स्वर्गे तिष्ठति  
 ३१. भूमिदः । आच्छेत्ता चानुमता च तान्येव नरकं वसेत् ॥ १ यानीह दत्तानि पुण्य नरेन्द्रै-  
 ३२. र्दानानि धर्मार्थयशस्कराणि । निर्माल्यवांतिप्रतिमानि तानि को नाम साधुः पु-  
 ३३. न राददीत ॥ २ बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः । यस्य यस्य यदा भूमिस्त-  
 ३४. स्य तस्य तदा फलं (लम्) ॥ ३ स्वदत्तां परदत्तां वा यो हरेत वसुंधरां (राम्) । स विष्ठायां  
 कृमिर्भूत्वा पि-  
 ३५. त्भूमिः सह मज्जति ॥ ४ दत्त्वा भूमिं भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते रामभद्रः । सा-  
 ३६. मान्योऽयं दानधर्मो नृपाणां स्वे स्वे काले पालनीयो भवद्भिः ॥ ५ लिखितमिदं शास-  
 ३७. नं मोढान्वयप्रसूतं ठ. वैजलसुतमहाक्षपटलिक ठः श्रीकुमरेण ॥ दूतकोत्र महासाधि-  
 ३८. विग्रहिक ठ. श्रीमत्सीकर इति ॥ श्रीमूलराजदेवस्य



## X. THE NĀNĀKA PRAŚASTIS OF VĪSALADEVA OF GUJARĀT.

(1271 A. D.)

These *Praśastis*<sup>302</sup> (Pls. XIII and XIV) are now engaged in a wall of the **Koṭīśvara temple** at **Koḍinār** in the Amreli District in Kāthiāwād. Local people religiously worship them. This inscription was noticed by Mr. H. H. Dhruva in the *Indian Antiquary*, Vol. XI., but stands in need of re-editing, on account of the errors made in the transcript. *Sadaḥ* (=mansion) has been read as *Saraḥ* (=tank). This reading involves a substantial alteration in the translation, and shows that a college was established in the **Prabhāsakshetra** at the place where the **Sarasvatī** falls into the sea—*Sarasvatī-sāgara-saṅgama*. The transcript on which this article is based has been prepared from an inked impression of the record taken by the Archaeological Department, Baroda. I am publishing below most of Mr. Dhruva's article with such changes as later researches have needed along with facsimilies of the inscription which are made available to scholars for the first time. The *praśastis* are metrically correct throughout, but at *praśasti* I, v. 14 there is a mislection by the copyist in the name of the Nāgara lady **Sūhavā**, wife of **Govinda**.

The mistakes in Pr. I, v. 27 and v. 32 and II, vv. 5, 7, 8 are clerical blunders. Verse 20 of Pr. II errs, as v. 14 of the other does, in the quaintly spelt proper names. The language of the note at the foot of Pr. II is as irregular as are many others of its kind.

Both the *Praśastis* are written in ornate *kāvya* style and are in Sanskrit. The script is the Devanāgarī of the period. Expect सिद्धम् श्रीसरस्वतीसागरसंगमाधिष्ठा-  
त्रीभ्यः समस्तदेवताभ्यो नमः in Pr. I, l. 1 and सिद्धं ओ नमो गणपतये in Pr. II, l. 1 and the date portion in line 24 of Pr. II, the rest is in Sanskrit verse.

*Praśastis* I and II respectively record the inauguration of the *Sārasvata-kriḍāketana* and *Sārasvata-sadas* i. e. Sarasvatī's pleasure house and a college for learning, by the Nāgara poet **Nānāka**, at the court of **Vīsaladeva**. The first *Praśasti* bears no date, but seems to be the earlier of the two as it stands first. Still we must note that it is later in date than V. S. 1318 when king Vīsaladeva dies; for in No. I Vīsaladeva is said to be already a *tridaśa-suhṛid*, a friend of the gods (v. 27). Again No. I. represents Nānāka in the full enjoyment of youthful life, in affluence, a learned court favourite, a poet, and a literary patron. He has about him a ring of poets, among whom is **Bāla-Sarasvatī**, the author of the *Praśasti*. His brother is at the court in an eminent situation. He

302. The stone bearing these *praśastis* has now been secured by me for the Baroda State museum through the good offices of Mr. R. H. Desai, Vahivatdar of Kāthiāwār, and has now been removed to Baroda.

has a virtuous son and a wife, beautiful, loving, pure and devoted. The poet winds up his eulogium with a benedictive verse addressed to the loving pair and their son. No. II again represents Nānāka as fairly settled in high life reaching it by his ability and acquirements. King Viśaladeva has stationed him at Somanātha Paṭṭana with a grant commissioning him to perform *S'rāddha* for him. To him *S'āntarasa* or quietism is now the most acceptable state. His time is devoted to ablutions and sacred or charitable duties. The second inscription bears the date V. S. 1328, ten years subsequent to the date assigned to the death of king Viśaladeva.

From the two *Prasastis* we gather a fair biography of the poet. The *Vāghelā* dynasty of **Dhavalakkaka** (**Dholkā**), founded by **Dhavalā**, a son of **Kumārapāla**'s mother's sister, and father and grandfather of **Arjorāja** and **Lavanaprasāda** respectively, was distinguished for its patronage of literature and poetry. At the court of **Viradhavala** and **Lavanaprasāda**, or rather that of their ministers **Vastupāla** and **Tejahpāla**, there was ever a galaxy of poets of all castes and creeds. Among them was the *Rāja-purohita* **Someśvara**, the author of the *Kirtikaumudī*. The Jaina ministers themselves too, as the chroniclers and this their protégé the *Purohita* would represent, were poets. **Viradhavala** dies; the violent **Vīrama** is artfully removed by the minister; **Viśaladeva** succeeds his father at **Dholkā**, according to **Rājasekhara**, in V. S. 1298. The revolution is effected almost calmly. But an insignificant party fray ruined the minister, and led to his fall. The *Nāgara Mantri* **Nāgaḍa** or **Nāgadeva** succeeds him. **Harshagaṇi**, the author of the *Vastupālacharita*, describes it bitterly in the following terms:—

<i>S'ri-Viradhavalasy=āsīd=yāvān=sāmrajya-vistarah  </i>	
<i>Tāvān=ev=ābhavat tasya kramān=mantri-prabhāvataḥ   </i>	75
<i>Kevalam bhūbhujā labdhaprasareṇa mahi-tale  </i>	
<i>Tena S'ri-Vastupālo=pi dṛishṭo laghutay=āhaha   </i>	76
<i>Simhanām=ābhavat tasya bhūbhṛto mātulaḥ punaḥ  </i>	
<i>Adhikāri tad=ādesāt samarthaḥ pārhivo='graṇṇh   </i>	77
<i>Prerito bhūpatīs=tena pāpena piśunātmanā  </i>	
<i>Mudrā-ratnum=upādāya Tejahpāla-karāmbujāt   </i>	78
<i>Nāgarasya garasy=eva lokasamhārakāriṇaḥ  </i>	
<i>Nyadhāt prasādam (?) =ādhyāya pāṇau Nāgaḍa-mantriṇaḥ   </i>	79
<i>S'atvollāsāt kare tasya śuśubhe pulakāṁkile  </i>	
<i>Mudrikā kalpavall=iva rūdhā vachchulapādayoḥ   </i>	80

"The extent of the *sāmrajya* kingdom of him (i. e. Viśaladeva) was (made) by degrees as great as that of *S'ri-Viradhavala*, through the power of the minister (V. 75). Alas! He (the king) merely saw or considered even *Vastupāla*

as insignificant or of no moment, after the king had (*firmly*) established himself in the land (v. 76). Again there was the maternal uncle of the king by name **Simha** in office. At his instance the king was able to take the lead (v. 77). That slandering wretch moved the king, who taking the signet ring from the lotus-like hand of Tejaḥpāla, (v.78) placed it, conferring a high flavour, in the hand of the Nāgaḍa Mantri, the Nāgara, (*who was*) like poison, the destroyer of the people (v. 79). The ring shone in his hand like Kalpavallī, (the desire-fulfilling heavenly creeper), growing at the feet of Vachchūla; it shone on his hand with its hair all on and on account of the growing up and budding forth of *Sattva* or power (80)."

Rājasekhara, another, more temperate, and an earlier Jaina writer, in his *Chaturviṃśati*, tells us that the maternal uncle, reviled as above by Harshagaṇi, passed with his retinue under the balcony of a Jaina *upāśraya* or monastery, on his way to the court, when perhaps unconsciously, a Jaina inmate of the monastery—a monk—threw down the sweepings on the roadside which fell upon the Rājput chief and spoiled his robes. Whereupon the chief was greatly incensed and uttered some angry words, at which a follower of his went to the monastery, and punished the offender who flew to Vastupāla. The minister in a fit of passion ordered one of his men to cut off the hand of Simha's man with which he beat his priest. The whole clan of the **Jeṭhuās** came down upon him. The minister too made all preparations to withstand the attack, bent upon the destruction of such a minister. Someśvara stands as mediator and Vastupāla is allowed with his brother honourably to retire and he resigns his office which Mantri Nāgaḍa is invested with.

An anonymous work, discovered by Prof. A. V. Kāthavate of the Gujarat College, describes Lavaṇaprasāda as the minister of **Bhīmadeva II** and Vīradhavalā as his *Yuvarāja*; and this fact, I believe, is borne out by the published grants of the king endowing the religious institutions founded by Ana-u, Solāṅki Rānā **Lunapasa-u** and his son Vīrama.<sup>303</sup> Bhīmadeva dies. Vīradhavalā is, as we have mentioned, dead already and is succeeded by his son Vīśala at Dholkā. Lavaṇaprasāda is far advanced in years and hesitates to take upon himself the burden of State. He has a partiality for his son Vīrama. The royal tents are pitched on the banks of the **Sahasraliṅga sarovara**. He summons Vīrama to his presence to crown him. But on coming in the hot-headed Prince insults his aged father, who thereupon changes his resolve. Nāgaḍa is on the occasion at Pāṭan. And he is despatched to bring Vīśaladeva from

303. *Ind. Ant.* Vol. VI, p. 197 (V. S. 1280, 1287, 1288, 1295, 1296, 1299.). No. IV is an inscription of the usurper **Jayantasiṃhā**, and so the grant shows what importance the Vāghelās possessed. No. X is of **Tribhuvanapāladeva**, and tells us that the position occupied by Vīrama was not an insignificant one.

Dholkā. The Prince and the Minister, says the chronicler, pledge their faith to one another. Prince Visala is crowned king of Gujarāt as succeeding Bhīmadeva II, and Nāgaḍa is his Premier in his new Government.<sup>304</sup> The seat of Government is transferred from Dholka to Pāṭaṇ. Lavaṇaprasāda, from fear lest his love for Vīrama might return, and he might again change his mind, the chronicle tells us, is removed. Vīrama is bribed with **Vīramagrāma** and other places, and he too subsequently brings about his own ruin by his petulance and improvidence. With the rise of Nāgaḍa or Nāgaḍeva, the Nāgara community is in the ascendent. With the poet Someśvara as the *Purohita*,<sup>305</sup> now advanced in years, poetry finds a welcome home at the court of king Visaladeva. The king<sup>306</sup> performs a *yajña* at the place of his birth **Darbhavati (Dabhoi)**, then forming the branches of the Nāgaras, Visalanagarā, Shaṭpadrā (or Sathodrā), Kṛishnapurā (or Krishorā), Chitrapurā (or Chitroḍā) and Prāśnika (or Prāśnorā); **Brahmapurī**<sup>307</sup> are maintained for their use. The communities too are distinguished for their literary acquirements. Rājasekhara in his *Prabandha-Chaturviṃśati* (written in V. S. 1405) informs us that the Mahānāgarīya Nānāka,<sup>308</sup> the Kṛishṇanagarīya Kamalāditya and the Visalanagarīya Nānāka,<sup>309</sup> the hero of our *Prasastis*, all resided at the court of Visaladeva, where there were also **Harihara**<sup>310</sup>, a descendant of **Srī-Harsha**, the author of the *Naishadhiya*, of Benares, **Arasimha** the author of the *Sukṛita-saṃkīrtana*, and his fellow student **Amarachandra**<sup>311</sup> the author of the *Bāla-bhārata* and other works, and Vāmanasthaliya Somāditya. We need not be surprised then at the high eulogium on the Nāgara community by the author of *Prasasti I* (vv. 7 and 32), and upon Nānāka (I, vv. 21, 23-4; 30-32, as well as II, vv. 2-3; 10-2; 14-5).

304. Cf. *Ind. Ant.*, Vol. VI, p. 210. No. XI. Pl. I, 1-7.

305. From the *Dabhoi Prasasti* we find Someśvara still alive in V. S. 1311, for he is the author of it.

306. *Ibid.* ll. 2 to 6.

307. The author of the *Vastupālācharita* describes the founding of Visalangara and the institution of the Visalanāgarā Nāgara community in the subjoined verses:

*Ajasram* = *abhyāsam* = *upāgatābhyām*  
*Mantrīs* *varābhyām* *kavisadgurubhyām* |  
*Dines'avad* = *Visaladeva uchchhair*  
 = *Dine dine prāpa vibhā-prakas'am* || 40  
*Nīja-nānūā nīves'oroya* (sic) *nagaram mantriṇā navam* |  
*S'rī-Visalanāgarī* = *naika-dharmasthāna-manoharam* || 41  
*Arka* *pradharmavaprebhyo viprebhyo vāsahetave* |  
*Parito dvādaś'a grāmābhīrāmam sukṛitī dadau* || 42  
*Satyas' auchadayaṇishthā vis'ishṭachāratatparāḥ* |  
*Vasanti Brāhmaṇās* = *tatra pavitrā vedapāṭhataḥ* || 43

308. Vide Rājasekhara's *Chaturviṃśati Vastupāla-prabandha*

309, 311. *Ibid.* *Amarachandra-kavi-prabandha*.

310. Vide *Harihara-kavi-prabandha*.

*Prasasti* II represents Nānāka as visiting the court of Viśaladeva, and there undergoing an examination in the Vedic and other *Sāstras* (v. 5), and **Gaṇapati Vyāsa** is borne out by Kavi Rājasekhara. A ms. of this *Chaturvimsāṭī* bearing the date V. S. 1411, six years after its composition, and within three generations of the poet and the Prince, gives the following interesting note:—

*Atha Viśalanagariyeṇa Nānākena samasyā viśrāṇitā ॥ Gitāṁ na  
gāvatitarāṁ yuvatir=niśāsu ॥*

*S'rutvā dhvaner=madhuratām sahasāvatiṛṇē*

*Bhūmau mṛige vigatalāñchhana esha chandraḥ ॥*

*M=āgān=madiyavadanasya tulām=it=iva*

*Gitāṁ na gāvatitarāṁ yuvatir=niśāsu ॥ 4*

*Evam aṣṭottaraṁ śataṁ bahukavidattāḥ pūritāḥ ॥*

### Translation

'Then the Viśalanagariya poet Nānāka completed the verse, (the fourth line of which was given as). "Why singeth not the lady during night?"—as follows:—"For fear the moon—devoid of the spot (resembling the deer)—on account the deer coming all of a sudden down to the earth, hearing the sweetness of (her) tone. For fear the moon does not equal her face, the lady singeth not during the night." Thus he replied to one hundred and eight *entendres* proposed by many poets. Thus he represents Nānāka as a distinguished poet at court. A brother of his, **Māhaya**, an adept in the *Yoga* philosophy, attains to distinction. We are told by Pr. No. I that he won the heart of the Prince by his narration of the *Purāṇas* (v. 27). The prince goes out on a pilgrimage to Somanātha Paṭṭana (vv. 6-8) and then, washing the feet of our poet, presents him with a mansion to live in, in the Brahmapuri founded by himself (No. I, vv. 25, 33), and enjoins him to worship Someśvara with offerings of rice, etc. (*Ibid.* v. 28), and perform the *Parvaṇi S'rāddhas* for him (No. II, v. 27, *Ibid.* v. 13). He also receives a grant of the village of **Bagasarā** (No. I, v. 26) for that purpose. He has again been made a sharer of the best seventh part of another village by Gaṇḍa-Śrī-Virabhadra (*Ibid.* v. 29).

Both the *Prasastis* describe Nānāka as conversant with the Vedic lore, having the whole of the *Rigveda* and the *Veṅgās* by heart—a grammarian, rhetorician, an eloquent narrator and expositor of the epics and the *Purāṇas*, a lover of poetry, a master of the science of Dramas (Pr. I, vv. 24 and 27; Pr. II, vv. 3 and 14). The whole of the family too is remarkable for their learning and religious *piety*. They are originally natives of Ānandapura (the modern **Vaṇnagar**)—but seem to have long settled at **Gūnjā** near it—the village given to

those of the **Vaijavāpa Gotra** by the Chaulukya king (probably **Jayasimhadeva**) for their serving under him as ministers (Pr. I, vv. 6-8). The *Chaturvīṃśati* makes him a **Viśalanagarīya**, meaning thereby that he was a **Viśalanagarā Nāgara**.

Here a word or two by the way may be said about the founder of the family, who seems to be a character of some historical importance, figuring as he is in the Jaino-Brahmanic religious conflict in the time of king **Kumārapāla**. He is **Upādhyāya** **Someśvara** of the **Kāpishthala gotra**. He is styled in Pr. II *Dharmoddhārādhurandhara*, a yoke-bearer in the revival of the (orthodox) faith (v. 1)—perhaps from his taking part in the religious movement headed by king **Jayasimhadeva**'s friend and poet **S'rīpāla** and his son **Siddhapāla**<sup>312</sup>, and the **Dvārakā** **Śaṅkarāchārya** **Devabhūti Sarasvatī**, author of the drama *Kumāracharita*, in opposition to **Hemachandra** and the Jains in the reign of **Kumārapāla**. This **S'rīpāla** is the same as the author of the *Vadnagar Prasasti*, dated V. S. 1208.

The inscriptions are further deserving of note from the authors of them. The first, i. e. **Kṛishṇa**., speaks of himself as the son of **Ratna**, author of the *Kuvalayāśvacharita*. He has also won the name of **Bāla-Sarasvatī**<sup>313</sup> from the people, well pleased with his *ashṭāvadhāna* power (v. 36), and he is far superior to his brother poet and successor **Gaṇapati Vyāsa**, who seems to be a little conceited. The **Vyāsa** lets us know that he has written a poem by name *Dhārādhvamsa*, or "the destruction of **Dhārā**", descriptive of the war of **Viśaladeva** with **Mālava**. The discovery of the *Kīrtikaumudī* and *Sukṣīta-saṅkīrtana* by Dr. Bühler, and of the nameless new chronicle followed here, and the *Kumārāpālacharita* mentioned in Pr. No. I, afford us considerable light on the period intervening between the close of the reign of **Jayasimhadeva** and the rise of **Viśaladeva**. So also do the *Vastupālacharita*, *Dharmāranya* and its *Parīśiṣṭa*, *Prabandha-chaturvīṃśati*, *Bhojaprabandharāja* and other rare works.

In conclusion, it must be added that **Viśaladeva** is also named **Viśvala** "Protector of the Universe" (Pr. I. v. 27). The king is said to equal **Siddharāja** (Pr. II. v. 4). He is also called *Chakravartin* (Pr. II, v. 6). He has successfully carried on a war against the king of **Mālava** and laid it waste with fire and made the king of the country pay tribute to him (Pr. I, v. 6; II, v. 6). He has laid the foundation of many **Brahmapurīs**; of which that where **Nānāka** is settled is at **Prabhāsa**, near the confluence of the **Sarasvatī** with the sea.

312. *Chaturvīṃśati-Hemasūri-prabandha*, also *Kumārāpālacharita*, canto, V, vv. 132 etc.

313. Cf. *Purusha-sarasvatī*, the title awarded to **Someśvara**, the *Purohita* of king **Viśaladeva**; see **Rājas'ekara's Prabandha-Chaturvīṃśati: Vastupāla-prabandha**.

X. NĀNĀKA PRAŚASTIS IN THE KOTĒSVARA MAHĀDEVA  
TEMPLE AT KODINĀR

Praśasti I. (See Pl. XIII).

१. ॥ सिद्धम् ॥ श्रीसरस्वतीसागरसंगमाधिष्ठात्रीभ्यः समस्तदेवताभ्यो नमः ॥

यत्रो गोचरयन्ति लोचनरुचो वाचो निवृ-

२. ता यत-

श्रेतो मुह्यति यत्र यच्च न मतेः पंथानमालम्बते ।

तन्निष्कैतवभक्तियोगसुलभं सोमेशर्लिङ्गच्छलं

स्पष्टी-

३. भूतमभिष्टुवीमहितमां किञ्चिन्महश्चिन्मयं(यम्) ॥ १

दंतांशुर्मजरितहस्तलताभिरामः

सिद्धूरचारुसुभगो मदनिर्झराढ्यः ।

देवः

४. स कोऽपि नरसिंधुरमूर्त्तिमाली

शर्माणि वो दिशतु सिद्धिविलासशैलः । (॥) २

अघानि वो हंतुं विहंगमोदकं

सरस्वती सा[ग]-

५. रसंगमोदकं(कम्) ।

यदोघकूले परमक्षमालया

जयन्ति संतः परमक्षमालयाः । (॥) ३

सेयं शिवानि वितनोतु सरस्वती वः

प्रीता

६. हराच्युतविरचनयाचनाभिः ।

और्वं प्रतापमिव सर्वतरंगिणीनां

वाक्पाशबन्धविधुरं निदधैऽबुधौ या । (॥) ४

तं मेघमेदुरमहो म-

७. हनीयमूर्त्तिं

तापत्रयव्यपनयाय वयं श्रयामः ।

यः शातकुम्भनिभया विभया स्फुरन्ती-

मंकेन विद्युतमिव श्रियमांवि(वि)-

८. भर्त्ति । (॥) ५

कीर्ताभिः प्रधनेन मालवन्नुपान्निधौमुक्ताफल-

श्रेणिश्रीभिरमंडयत् प्रियतमां यः कीर्त्तिभिर्मेदिनी(नीम्) ।

तस्येयं

९. नयविक्रमैकवसतेः श्रीवीरलक्ष्माभुजो

मूर्तिं मंडणतां दधातु सुचिरं धाम्नीह सारस्वते । (॥) ६

त्रेताधूमपवित्रितांबरचरं स्वा-

१०. ध्यायघोषोत्तरं  
स्थानं तीर्थमनोहरं नगरमित्यास्ते किलानश्वरं(रम्) ।  
आर्योपासनया वृषप्रियतया यच्च द्विजैर्द्रश्रिया  
व्यक्तं
११. वक्ति फणीद्रभूषणभृतो देवस्य संस्थापनां(नाम्) । (॥) ७  
गुंजा नाम ग्रामस्तदंतिके वैजवापगोत्राणां(म्) ।  
श्रीकरणव्यापारप्रीणितचौलु-
१२. कयनूपदत्तः । (॥) ८  
तस्मिन्समुज्ज्वलकपिष्ठलगोत्रजन्मा  
सोमेश्वरः समजनि द्विजमौलिरत्नं(त्नम्) ।  
यस्योपचर्य चरणाविह वे-
१३. दवाचा-  
माचार्यकेषु कतिनः कति न प्रवृत्ताः । (॥) ९  
प्रमेव महसां पत्यु ज्योत्स्नेवामृतदोधितेः ।  
तस्यासीद्वितमस्तापा सीतेति
१४. सहचारिणी । (॥) १०  
अध्वरविधौ पट्टीयानामटनामा ततोऽभवत्तनयः ।  
विष्वक्सेनानुगतः कलिनापि न बाधितो बलिना । (॥) ११  
स
१५. जनीति गृहिणी गुणांबुधेस्तस्य भूरिशुणरत्नभूषणा ।  
सर्वकालमवलोकते स्म या भर्तृपादनखदर्पणे मुखे(खम्) । (॥) १२  
गोविंद
१६. इत्यभिधया तनयस्तदीयो  
वृत्तेन चंद्रशुचिना तु विरंचिकल्पः ।  
सर्वज्ञतामपि कलाललितेन तन्वन्  
देवत्रयीमय इवाव-
१७. तरः स रेजे । (॥) १३  
गृहालंकृतिरस्यास्तां पत्नीरत्ने तयोः पुनः ।  
जुगूह सूहवा वृत्तं लाछिरासीदलांचछना । (॥) १४  
कथमेकया रसन-
१८. या जडो जनः सूहवां सहः स्तोतुं(तुम्) ।  
यदिह प्रशस्तिकर्तुर्मम रसनाकोटिरपि मूका । (॥) १५  
तया समं साधयतोस्य धर्ममृणत्र-
१९. यापाकृतिनिर्वृतस्य ।  
स्नातस्य रेवांबुनि देहशुद्धये जातं षड्ब्रतपौनरुक्त्यं(म्) । (॥) १६  
यास्यन्दंडावलंबेन विषमां मोक्षपद्धतिं(तिम्) ।  
असौ
२०. शमवतां धुर्यस्तुर्यमाश्रयदाश्रमं(मम्) । (॥) १७  
त्रेताहुताशमहसो महेशमुखजिह्विरंचिमहिमानः ।  
सुरसरिदोघपवित्रा जयन्ति



२१. पुत्रास्त्रयस्तस्य । (॥) १८  
ज्येष्ठः सुतोस्य भगवान्पुरुषोत्तमश्च  
नाम्ना श्रिया द्विजपतिप्रथया च तुल्यौ ।  
भेदस्तु सोऽयमुभयोर्मु-
२२. खवारिजेस्य  
ब्राह्मी स्थिति र्यदपरस्य तु नाभिपद्मे । (॥) १९  
क्रीडागारं सुमतिर्युवतेः सांगक्रवेदकंठो  
गंगास्नानक्षपितकलु-
२३. षो मल्लहणस्तत्कनिष्ठः ।  
अध्यारोहन्महिमवलभीं भाग्यनिश्चोणियोगाद्  
योऽगात्ख्यातिं सदसि नृपतेः षड्गुणन्यासनिष्ठः । (॥) २०
२४. श्रीमानितोपि कमनीयगुणः कनीया-  
त्रानाक इत्यमिधया सुधियां धुरीणः ।  
प्राचीनसत्कविसुतव्ययतापशांत्यै  
वाग्देवता-
२५. स्थितिमुपैति यदाननैदौ । (॥) २१  
लक्ष्मीरमुष्य पत्नी द्वितीयमंगं बहिश्चराः प्राणाः ।  
विमलकुलद्वयभूषा प्रत्यूषांभोजमंजुमु-
२६. स्त्री । (॥) २२  
नयनिपुणः प्रथितगुणः संयतकरणः समुज्ज्वलाचरणः ।  
कस्य वयस्यो न स्यान्नानाको नागरोत्तंसः । (॥) २३  
श्रौतस्मा-
२७. तंसमाजमंडनमणिः कातंत्रनिधौतध्री-  
श्लेकश्लुंदसि नाटकेषु निपुणोऽलंकारसर्पस्वभाक् ।  
श्रीरामायणभारतामृत-
२८. कथांभोराशिपारंगमः  
केषां नैष कवित्वकेलिरसिको वर्ण्यः सवर्णाग्रणीः । (॥) २४  
पुरमथनपुरेऽस्मिन्नात्मनः स्थापनाया-  
म-
२९. तिगरिमविराजद्वेदमनि व्र(ब्र)ह्मपुर्यां(र्याम्) ।  
मुदितमदित यस्मै साधवे सौधमेकं  
तदमलगुणदृश्वा विश्वलक्षोणिपालः । (॥) २५  
सो-
३०. भेशमनुदिनं यः प्रमोदयन् शालितंडुलार्चनया ।  
सफल्यति वीसलोर्व्वीपतिदत्तबगसराग्रामः । (॥) २६  
यः पौराणैर्वच-
३१. नमधुभिः प्रौढपीयूषपाक-  
प्रेयोभिः प्रागधिकमधिनोद्विश्वलक्षोणिपालं(लम्) ।  
तृप्तिं तस्य त्रिदशसुहृदः पिण्डदानैरीदानीं

३२. दर्शो दर्शो रचयति च यः शेखरः श्रोत्रियाणां(णाम्) । (॥) २७  
तीर्थोबुशतपत्रालिशालिनैवेद्यचन्दनैः ।  
यः प्रीणयति नानाकः पिना-
३३. कभृतमन्वहं(हम्) । (॥) २८  
संतुष्यता यदुरुभक्तिगुणेन गंड-  
श्रीवीरभद्रवपुषि स्वकलां निवेद्य ।  
यः शंकरेण निरमीयत मंगला-
३४. ख्यं-  
ग्रामाभिरामतमसप्तमभागभोगी । (॥) २९  
सरस्वत्यामत्यादरजनितनित्याह्निकविधि-  
महायज्ञैः पूतःसततमति-
३५. थीन्पूजयति यः ।  
स नंद्यान्नानाकश्चिरसमयमानाकविकस-  
द्यशःस्तोमः सोमेश्वरचरणचिंताचतुरधीः । (॥) ३०  
यो मुख्यः सु-
३६. भ्रियां यमादुरनघं येनार्जिताः कीर्त्तयो  
यस्मै वेश्म दिदेश विश्वलनृपो यस्मान्न दोषोदयः ।  
यस्य श्रेयसि वासनातिम-
३७. हती यस्मिन् रमंते गुणाः  
सोयं साप्तपदीनमेतु सुकृतैर्नानाकनामा कृती । (॥) ३१  
मानुष्ये द्विजता दुरासदतरा तत्रापि
३८. सा नागर-  
ज्ञातिः ख्यातिमती श्रुतौ परिचयस्तावान्नयोत्थाः श्रियः ।  
भाग्यैरेतदवाप्य यौवनगृहस्वर्गादिपण्यांगना  
चे-
३९. तश्चंचलमप्यवेत्य सुकृतं नानाक पवार्जति । (॥) ३२  
श्रीमद्भ्रातृसलमेदिनीपरिवृढप्रक्षालितांहि(घ्रि)द्वयः  
सोयं नागरनीरजाक-
४०. ररविर्नानाकनामा कविः ।  
तीर्थोत्तुंगसरस्वतीकृतपरिष्वंगस्य सारस्वतं  
क्रीडाकेतनमत्र विदधे वारानिधे रोधसि । (॥) ३३
४१. श्रीसोमनाथमहिमा भुवनेषु याव  
द्यावन्ति हंति दुरितानि सतां कपर्दी ।  
यावच्च गर्जति पयोनिधिरेष तावत्  
सारस्वतं सदन-
४२. मक्षयमेतदस्तु । (॥) ३४  
नानाक एष जयताद्वयितास्य लक्ष्मीः  
शश्वत्कुसुंभवसनैव जरापुपैतु  
किंचैनयोः सुतनयोपि नयो-

४३. पसंगी  
गंगाधरः सुचरितेन कुलं पुनातु । (॥) ३५  
अष्टावधानपरितुष्टहृदा जनेन  
यः कीर्तितो जगति बालसरस्वतीति  
पौत्रः

४४. कविः कुवल्याश्वचरित्रधातुः  
कृष्णः प्रशस्तिमिह रत्नसुतः स तेने । (॥) ३६  
सो० पाल्हेणेन प्रशस्तिरालिख्योत्कीर्णा ॥

Prasasti II. ( See Pl. XIV ).

१. सिद्धम् ॥ ओं नमो गणपतये ।  
अस्त्यानन्दपुरे गरीयसि कुलं कापिष्ठलं निर्मलं  
धर्मोद्धारधुरंधरोऽभवदुपाध्यायोऽत्र सोमेश्वरः ।  
त-
२. स्माद्दीक्षित आमटः श्रुतिमठः [पुत्रः] पवित्रद्युति  
ग्रो(गो)विंदोऽस्य च नंदनः सहृदयश्रेणीमनोनंदनः । (॥) १  
मिथोविरोधोपशमाय सि-
३. द्वा-  
श्रमः श्रियः शारदयास्य सनुः ।  
नानाविधानामवधि बुधानां  
नानाकनामा सुकृतैकधामा । (॥) २  
यो वेद ऋग्वेदमखंडमेव ब-
४. भूव च व्याकरणे प्रवीणः ।  
साहित्यसौहित्यमवाप...वाणिःपुराणस्मृतिपारगोऽभूत् । (॥) ३  
धौरेये धवलान्वयेऽत्र समये श्री-
५. सिद्धराजोपमो  
धाम्नां धाम बभूव वी[रध]वलाद्राज्ञोभवद्वीसलः ।  
यस्यौच्चैरभिषेकनव्यतिकरोज्ज्वालज्वलन्मालवो-  
न्मील-
६. द्धमपरंपराभिरभवद्घोरान्धकारं नभः । (॥) ४  
राज्ञोऽस्य सभ्यान्सुकृतैकलभ्यानभेत्य नानाक उदारबुद्धिः ।  
धैर्यैकधुर्यो विबु-
७. धप्रतीक्षां वेदादिशास्त्रेषु ददौ परीक्षां(क्षाम्) । (॥) ५  
अथैकदा वीसलचक्रवर्त्ती वीरावलीमानसमध्यवर्त्ती ।  
पवित्रगात्रो नियमैर्विचित्रै-
८. श्रकार सोमेश्वरदेवयात्रां(त्राम्) । (॥) ६  
सरस्वतीसागरसंगमेऽसौ स्नात्वाथ सोमेश्वरमर्चयित्वा ।  
विद्याविशेषं परिभाष्य विप्रं विशेष-

९. वित्कल्पितपुण्यवेषः । (॥) ७  
क्षेत्रे प्रभासे सुकृताधिवासे स्वकारितं ब्रह्मपुरीगृहेषु  
प्रक्षाल्य पादौ प्रददौ स सौधं नानाकना-
१०. म्ने कविपंडिताय । (॥) ८  
युग्मं(म्) । उपेयुषा वेदपुराणशाणनिघर्षणं संश्रितहारलक्ष्मीः ।  
विभाति येन द्विजनायकेन श्रीवीसलब्र-
११. ह्यपुरीपुरेऽस्मिन् । (॥) ९  
वेंद्ये विश्वजनेन मूर्ध्नि सरस्वत्या दधानः पदं  
प्राप्याब्धिं किल वाडवः परमभूदात्मभरि भार्गवः ।  
नानाकः
१२. पुनरेव तां भगवतीं मूर्ध्ना नमन्नागरो  
वर्ण्यो विप्रशतोदरंभरिहो तीरे वसन् वारिधेः । (॥) १०  
गोविन्दनंदनः सोयं प्रद्युम्नोऽभू-
१३. त्किमद्भुतं(तम्) ।  
चित्रमेतद्यदेतस्य कांतः शांतरसोऽधिकं(कम्) । (॥) ११  
स्नानं यस्य सरस्वतीशुचिजले पूजा च सोमेश्वरे  
व्यर्थं नातिथयो
१४. व्रजंति सुकृतश्रीसंग्रहाद्यद्गृहात् ।  
वित्तं यस्य च साधुवृंदसुहृदां साधारणं सर्वदा  
नानाको धरणीतले समधिकं धन्यः स मा-
१५. न्यः सतां(ताम्) । (॥) १२  
स्वस्योच्चैः प्रतिपर्वशांलिकणिकापिंडेन सुधृदया  
सार्धं वेदपुराणपाठनिपुणैः पुण्यापणैर्ब्राह्मणैः ।  
श्राद्धं येन
१६. विधीयमानमतुलं सारस्वते सैकते  
दर्शं दर्शमतीव हृष्यति दिवि श्रीवीसलक्षमापतिः । (॥) १३  
मुखे यदीये विमलं कवित्वं  
बुद्धां च
१७. तत्त्वं हृदि यस्य सत्त्वं(त्वम्) ।  
करे सदादानभयावदानं  
पदे च सारस्वततीर्थयानं(नम्) । (॥) १४  
काव्येषु नव्येषु ददाति कर्णं प्राप्नोति यः संस-
१८. दि साधुवर्णं(र्णम्) ।  
विभूषणं यस्य सदा सुवर्णं प्राप्ते तु पात्रे न मुखं विवर्णं(र्णम्) । (॥) १५  
रचित उचित उच्चैर् येन भक्त्यार्चनाय  
द्युतिजितकुमु-
१९. दालिः शालिजस्तंडुलौघः ।  
नयति सुमहसः श्रीसोमनाथस्य कामं(मम्)  
शिरसि शशिकलायाः कौमुदीर्मंदुरत्वं(त्वम्) । (॥) १६  
श्रीवीसलब्र-

२०. ह्यपुरीद्वितीयवासवासिना ।  
तेन नानाकनाम्नेदं तेने सारस्वतं सदः । (॥) १७  
मार्तण्डप्रतिमप्रतापवसतेः श्रीवीसलक्ष्मापते
२१. श्रीराध्वंसमहाप्रबंधमधुरोन्मीलद्यशोवैभवः ।  
एतां सत्कविसंगतिर्गणपतिर्यसः प्रयासं विना  
चक्रे निर्मलचित्रकाव्यरच-
२२. नाभित्तिं प्रशस्तिं नवां(वाम्) । (॥) १८  
समुल्लसन्मौलिरुहद्विरेफः प्रपन्नकेदारपदारविदः ।  
लिलेख चोद्वंकितवान् कलादः प्रल्हाद...
२३. सुतः प्रशस्तिं(स्तिम्) । (॥) १९  
जागर्ति पातूनयस्य यस्य सावित्रिभर्तुर्महिमा स कोपि ।  
यस्यानुजोप्याहूणनामधेयश्चकार केदारसुव-
२४. णंपूजां(जाम्) । (॥) २०  
संवत् १३२८ वर्षे गडश्री भाव.....  
श्रीअभयसिंहप्रतिपत्तौ प्रशस्ति.....

## ABSTRACT OF THE CONTENTS

### Praśasti I

- V. 1 Salutation to all the deities ..... Praise of the light full of knowledge in the form of the *liṅga* of Someśa.
- V. 2 Description of Gaṇeśa and prayer to him to give you bliss.
- V. 3 The water of the confluence of the Sarasvatī and the ocean is prayed to remove sins. On the banks of the Sarasvatī the pious sit counting beads.
- V. 4 Praise of Sarasvatī.
- V. 5 „ „ Vishṇu.
- V. 6 King Viśala conquered the kings of Mālavas and scattered over the earth pearls won from him.
- V. 7 A statue of King Viśala was erected in a house on the Sarasvatī. (*Sārasvate dhāmni*).
- V. 8 Near it was the village of Guñjā which was bestowed by a Chālukya king on persons of the Bajjavāpya *gotra*, being pleased by their accountancy and their trade.
- V. 9 In it was born a Brāhmaṇa of the Kāpiśṭhala *gotra*, named Someśvara, who was the best among the Brāhmaṇas.

- V. 10 His wife was *Sitā*.
- V. 11 They had a son, a devotee of Viṣṇu, by name *Āmaṭa* who was not overcome by *Kali*.
- V. 12 He had a chaste wife *Sajjanī* by name.
- V. 13 They had a son called *Govinda*.
- V. 14 He had two wives — *Sūhavā* and *Lachchhī*.
- V. 15 All efforts at praising *Sūhavā* would fall short.
- V. 16 In her company he paid off the three debts.
- V. 17 He entered the fourth stage of life.
- V. 18 He had three able sons.
- V. 19 The eldest was named *Purushottama*, who was a student of the *Vedas*.
- V. 20 The youngest son was named *Mālhaṇa*, who flourished at the court of the king being expert in the six *guṇas*. He was versed in the *Ṛig-veda*.
- V. 21 His second son was *Nānāka* who was wealthy and a favourite of the *Sarasvatī*.
- V. 22 His beloved wife was *Lakshmī*.
- V. 23 *Nānāka* was an expert in *Naya*, of famous qualities, self-controlled, bright and pure in his conduct. He was an ornament to the *Nāgara* community.
- V. 24 He was a jewel decorating the *S'rauta* and the *Smārta* sects. His intellect was washed by the study of *Kātantra* (grammar). He was an expert in writing dramas and figures of speech. He had mastered the *Rāmāyaṇa* and the *Mahābhārata*.
- V. 25 To that (virtuous) *Nānāka*, king *Viśala* granted a mansion in appreciation of his pure qualities, in the *Brahmapurī* of the town.
- V. 26 King *Viśala* had given him the village of *Bagasārā* and he worshipped *Someśa*.
- V. 27 Formerly he used to please king *Viśala* by reciting sweet texts from the *purāṇas*. Now that the king has become friend of the gods, he satisfied him by offering *piṇḍas* on every *darśa* day.
- V. 28 *Nānāka* pleased *Śiva* every day by offering holy water, lotuses, rice, *naivedya* and sandal paste.
- V. 29 He was an *avatāra* of *Virabhadra* and enjoyed the 7th share of the village of *Maṅgala*.
- V. 30 He has very high respect for *Sarasvatī*. He performed his daily duties, and his fame reached the heaven.
- V. 31 Let this *Nānāka* be a friend of the righteous.
- V. 32 He was born in opulence and in the most coveted caste of *Nāgaras*.

- V. 33 That Nānāka built a sport house of Sarasvatī on the bank of the ocean where the Sarasvatī joins it.
- V. 34 Let the college last for ever.
- V. 35 Gaṅgādhara is the son of Nānāka and Lakshmi.
- V. 36 The poet Kṛiṣṇa, son of Ratna, and grandson of the author of the *Kuvalayāśvacharita*, who was nick-named Bāla-Sarasvati by the people who were pleased with his *aṣṭāvadhāna* powers, composed this *prasaṣti*. Pālhaṇa wrote and engraved it.

## PRAŚASTI II

- V. 1 There was in Ānandapura, the pure family of Kāpiṣṭhalas. In it was born the priest Someśvara. His son was Āmaṭa whose son was Govinda.
- V. 2 To Govinda was born Nānāka.
- V. 3 Nānāka mastered the whole of the *Rig-veda*; he was well-versed in the science of grammar, in the *purāṇas* and in the *smṛitis*.
- V. 4 In the family of Dhavala there was born (of Vīradhavalā) Vīśala, a mighty king like Siddharāja. He attacked and vanquished Mālava.
- V. 5 Nānāka visited his court and was examined in the *Vedas*, etc.
- V. 6 Once Vīśala, the *Chakravartin*, went on a pilgrimage to God Someśvara.
- Vv. 7&8 Then once at the confluence of the Sarasvatī and the ocean, he worshipped Someśvara and granted to Nānāka a mansion built by himself in the Brahmapurī of Prabhāsakshetra.
- Vv. 9&10 Nānāka maintained a hundred Brāhmaṇas, dwelt on the shore of the ocean, bowing to Sarasvatī who was despised by the *Vādava* fire.
- V. 11 He was fond of the *Sānta rasa*.
- V. 12 Description of Nānāka's piety, wealth and hospitality.
- V. 13 He performed *S'rāddha* to Vīśala.
- V. 14&15 Description of Nānāka's qualities.
- V. 16 Nānāka offered heaps of rice and his charity was whiter than the moon-light.
- V. 17 Nānāka who was residing in the Brahmapurī of S'r-Vīśala, built the Sarasvatī's home.
- V. 18 Gaṇapati Vyāsa composed this *prasaṣti* of Vīśala who had destroyed Dhārā.
- V. 19 His younger brother Ālhaṇa performed *Kedāra-suvāṇapūjā*.

## XI. THE DABHOI INSCRIPTION OF DAMĀJIRAO GAEKWAD II

Dated V. S. 1790

Near the famous Viśaladeva's *praśasti* built into the **Hirā gate** at **Dabhoi** there stands engraved a white marble slab, now built into a niche on the north side of the said gate, bearing a Marāṭhī inscription (Pl. XV) belonging to the reign of **Mahārāja Dāmājirao Gaekwad** the illustrious son of **Mahārāja Pīlājirao Gaekwad**. Lines 47 to 51 of the record would indicate that it was originally fixed in the **Burhānpurī** gate, an annexe of the **Hirā gate** and it would appear that it was placed in its present place when that gate became dilapidated.

This inscription has been published with a free translation in Vol. I of the "*Historical Selections from the Baroda State Records*". It was later copied by Dr. Hirananda Sastri from that book and was published in "*the Ruins of Dabhoi or Darbhavati*" which he published as Memoir No. 3 in the *Gaekwad's Archaeological Series*. Later when I studied it from an inked impression, it was found that the transcript of it as given in both the works was full of mistakes. I do not know who read the inscription for the Record Office. Very probably its transcript as made by some previous Record Keeper has been published in these selections. My object is obviously to offer the students of Indian History and the readers a correct text.

The inscription which measures  $2\frac{1}{2}' \times 2'$  is written in good Marāṭhī which shows local peculiarities as employed by the Marāṭhās of those days. It consists of forty-three lines and fifty-four verses in the *oṃ* metre. From the language point of view it is worth studying and my transcript aims at giving a correct reproduction for the benefit of the students of Marāṭhī. The script is Devanāgarī of the period. The inscription is an eulogy of Dāmājirao Gaekwad (1.5) whose detailed account is given in the Māṇḍvī gate stone inscription published here. In line seven we are told that **Sayāji Yamunāji Dhātraka** was in charge of the fort of Dabhoi which the inscription claims was built by Viśaladeva. The record is interesting in that it gives a detailed account of the flourishing condition of Dabhoi in the 1st half of the 18th century A. D. Various structures in Dabhoi are detailed in it. The chief tank of the town named at that time by the name of **Nāgeśvara** is specially mentioned. From the contents of the record it would appear that the present tomb of **Māl Dkori** was originally a Hindu shrine, sacred to Śiva. Subsequently it was converted into the present tomb by the Musalmāns. Such also is the case with the so-called Pāñch-Bibikā Dargāh. It was originally associated with five Yoginīs. The date is given in words in vv. 50, 51 as the Prajāpati Saṃvatsara, Māgha Vadi 7, Thursday, corresponding to V. S. 1790 (14th Feb. 1734.)



The inscription records the tradition that the town of **Darbhavati** was founded by Visaladeva,<sup>314</sup> the Vāghelā king of North Gujarāt. This fact is borne out by the *prasaṣti* of Someśvara which was probably composed to commemorate the construction of the **Vaidyanātha** temple under the orders of Visaladeva. The inscription records that various deities were stationed round the town to protect it. Several of the sanctuaries mentioned here exist even at present. But obviously they have undergone repairs or have been rebuilt. The inscription is important in that it gives the names of bastions in the four corners of the almost square fort-wall. People have forgotten the names by now and it is with the help of this inscription only that we can name the *burjs*. The four main gates are of course mentioned here. They have been illustrated in *the Ruins of Dabhoi* to which the readers are requested to refer. The important monuments recorded herein are as follows. In the east was the **Brahmarudrayoni** temple (V. 10). This obviously is the ordeal stone left outside the present sanctuary of Māi Dokri. The inscription states that the Musalmāns converted the Brahmarudrayoni temple into the sanctuary of Māi Dokri. For the legend of Māi Dokri see the book quoted above. Behind this shrine was the **Amṛitakūpa** (V. 12). Even at present there is an ancient well nearby which may possibly be the same as this Amṛitakūpa. Its water was fetched by young damsels, so fresh and sweet like the water of the Ganges it was. In the south-east was the **Fattenāga-burj** near which was the temple of **Rājarājeśvara** (v. 16). The former exists at present but not the latter. In the south was the temple of **S'italā**. This shrine exists no more but its memory is perpetuated in the **S'itala talāo** which obviously must have been built near the temple. At a short distance is the **Chotriyā Pīr**. This tomb now exists; but it seems the structure over it is rebuilt recently. In the southern wall is the **Nāndoḍī** gate which is a magnificent piece of architecture. Inside the southern fort-wall was the temple of **Pañchavakra Hanumān** which is now destroyed. In the south-west is the **Bhudara Burj** (v. 22) from where the fort-wall as far as the north-west corner could be clearly seen. On the western side are said to have been situated the **Vāghanātha** temple and the **Mukhiyā Pīr**. The latter is probably the same as the **Sukhiyā Pīr** which is now situated outside the **Baroḍā** gate. In the western wall is the famous Baroḍā gate. In v. 26 we are told that in the burj in the north-western corner were enshrined "five *yogins*" which the Muhammedans called Pāñch-Bībīs. In the north was the temple of **Mahākālī** (v. 27). The present shrine of **Āśāpurimātā** might have been built in its place. In the northern wall is the **Champānerī** gate (now also called **Mahāḍī** gate). The bastion in the north-eastern corner was known as the **S'āda-burj**, near which was situated the temple of **Viśvarāja**. The burj exists in a dilapidated condition but there is no trace of the temple. Nearby was a Pīr Dargāh called **S'āda** (v. 31) which is probably the **Ganje Shahīda**

314. *Ruins of Dabhoi or Darbhavati*, p. 8.

**Dargāh** on the tank. The reservoir of water nearby was called Nāgeśvara talāo (V. 32). On its bank under a banyan tree was the image of **Narasiṃha** which the Muhammedans named as **Pīr**. There was the **Kāji Pīr** nearby. All these Pīrs cannot be traced now. But of all the guardian deities of the town the most important was **Kālikā** who has been enshrined near the **Burhānpuri** gate in the east. The gate is said to be 26 cubits in height. The inscription also records that **Dāmāji's** rule extended as far as **Dvārakā**, the **Vaikuṇṭha** on the earth. His influence was felt over **Hallāra** (modern **Hālār**), **Saurāshṭra**, **Dāntā**, **Cutch &c.** The record also describes holy places near **Dabhoi** like **Chāṇḍod**, **Karṇālī** etc. on the **Narmadā**.

## DABHOI STONE INSCRIPTION OF DAMAJIRAO II

V. S. 1790

Text\*

(Plate XV)

१. ॥ श्रीगणेशाय नमः ॥ प्रथम नमो श्रीगजवदना ॥ सिद्धिबुद्धिच्या तुं रमणा । विद्या दातार सकलभुवना । विघ्ननाशना आदि[मू]र्त्ति ॥ १ ॥ नमन मा-
२. जे शारदेप्रति ॥ जेणे कल्याण भिजगति ॥ वाग्देवि कवित्वस्फुर्त्तिः ॥ तव प्रसादे होतसे ॥ २ ॥ तृतीय नमन गुरुवर्या ॥ प्रकाशरू-
३. पे तुं स्वामिया ॥ ग्रंथज्ञानि निरंतरकाया ॥ चरणप्रसादे तुक्षेनि ॥ ३ ॥ श्रीकालिका आदि-अंबा ॥ मु(मू)लमाया जगदंबा ॥
४. प्राकाशरूपे हेरंबा ॥ मातृजननि(नी) विश्वाचि ॥ ४ ॥ तव चरणे तत्पर । पिलाजि-सुत निरंतर ॥ दमर्सिग प्रतापसमसेर ॥ वा-
५. हादुर पेसें बोलति ॥ ५ ॥ महाप्रतापि धुरंधर । जगप्रसिद्ध श्रेष्ठ(ष्ठ) वीर ॥ कलियुगा माजि शमशेर ॥ कीर्त्ति जालि भुमंडली ॥ ६ ॥
६. तयाचा दासांकित यशस्वि जाण । यमुनाजिसुत सयाजि घात्रक निधान ॥ नगर दर्भावति (ती) पु(पू)र्व प्राचीन । विशालदेवे निर्मिम-
७. लि ॥ ७ ॥ महा मुहुर्त साधन । ज्योतिशि कणक परिपूर्ण ॥ परचक्र पातलिया जाण । भय पावति सर्वथा ॥ ८ ॥ मुख्य जग नित्याऽ
८. ण्डनि जननि । अष्ट दिशा दिग्पा(क्पा)लगणि ॥ दुर्गरक्षण निशिदिनि ॥ मात्र आज्ञे करितसे ॥ ९ ॥ पुर्व दिशे ब्रह्मरूपयोनि ॥
९. अद्यापि साक्ष विश्वनयनि ॥ आ(अ)न्याय चौरकर्म ते क्षणी ॥ दंडण करि(री) पापिष्ठा ॥ १० ॥ कल(लि)युगामाजि माइ डोकरि । अविध राजे

\*From inked impressions.

१०. जालिया वरि ॥ प्र[१]चीन देखोनि पुरी ॥ म्हणौनि भजति तत्काल ॥ ११ ॥ श्री देवि(वी) प्रष्टी (पृष्टी) अमृतकुप ॥ ज्यावरि सूर्य निज प्रत्यक्ष ओप । श्री-
११. गंगोदक जैसैं अनुप । प्रभाव जाला ते ठाई ॥ १२ ॥ म्हणोनि कुंभ घेउनि सुवासिनि ॥ जला येति जैस्या पविणि ॥ द्वादश वर्षे चतुर्दश-
१२. गुणि ॥ पंचदशी व्या पंधरा ॥ १३ ॥ शोडश संवत्सर शोडशांगना ॥ कामरूपि जैस्या कामिना ॥ थवे येति भरित मदना । कटाक्षवाणें विधि-
१३. ति ॥ १४ ॥ तया माजि पवित्र पुरुष नारि ॥ रक्षण करिति नाना परि ॥ लजा(ज्जा) भय-भीत आंतरी ॥ सौदामिनिचे होतसे ॥ १५ ॥ नेमुनि आग्ने दि-
१४. से माजि - डा ॥ कत्तेनागबुरुज मोटा(ठा) ॥ तेथ राजराजेश्वराचा फेरा ॥ नित्य निदाय मिरवत ॥ १६ ॥ - - - नांत राजे सरदा । तुरुक-
१५. शहाचापें भेद ॥ अहंता प्रपंच विवाद ॥ एकीएक जाणति ॥ १७ ॥ दक्षणदिशेशि आदिमाया ॥ शांतिरूपें शीतलकाया ॥ शीतलनाम नादमा-
१६. या । भक्तजना शांतवि ॥ १८ ॥ याम्य(प्राच्य) दिशे माजि एक पीर ॥ चोत्रीया नाम उच्चार ॥ भक्तिभावे असुर ॥ भजति जाण सर्वदां ॥ १९ ॥ दुर्गामाजि पंचेश्व-
१७. र ॥ पंचवक्त्र परमेश्वर ॥ वक्रतुंड हनुमानवीर ॥ दक्षणदिशा रक्षति ॥ २० ॥ तेथे दरवाजा येक ॥ नांदोदी नाम सुविवेक ॥ ठेना नुतन म्हणौनि लोक ।
१८. येउनि शोभा पाहति ॥ २१ ॥ नैरुत्य दिसेसि बुरुज ॥ भुदर नाम विशाल राज ॥ तेथुनि विक्राल दिसे भुज । वाव्यदिशा पर्यंत ॥ २२ ॥ अष्टदिशाचि मांडणी । अपूर्व
१९. साधिति साधनि ॥ रक्षपाल विश्वगुणी ॥ वाघनाथनामाब्धि ॥ २३ ॥ तेथे दरवाजा निपुण वडोदिया नामाभिधान । छेदि परचक्राचें मान । पश्चिम दुर्ग पाम-
२०. ति ॥ २४ ॥ तेथे मुखिया उग्र पीर ॥ सैद नामाचा उच्चार ॥ म्लेंच्छ भजति तत्पर । दिप करिति घृताचे ॥ २५ ॥ वाव्यदिशा पंचयोगिनि ॥ तेथुनि बुरुजाची मांडणी । अ-
२१. विंधे चमत्कार देखुनि । पंचविधि बोलति ॥ २६ ॥ उत्तर दिशेचा परम महिमा । महाकालि प्रसिद्ध आनि(दि)मा ॥ अहंकाररूपि दैत्य गनिमा । विध्वंसिते प्रतापें ॥ २७ ॥ तेथें
२२. दरवाजा फार ॥ चंपानेरी नाम उच्चार ॥ लावि शोभा चमत्कार ॥ चित्र विचित्र शोभति ॥ २८ ॥ तेथे असुरि चमत्कार ॥ नाम बोलति श(ग)र मंदिर ॥ तो जो यदुराज धर्म दार ॥ तेणें तेथें दर्श-
२३. नें ॥ २९ ॥ ईशान्यदिशे शाद(ह)बुरुज ॥ तया रक्षण विश्वराज ॥ ज्याचा पराक्रम सहज [१] परदल भासैं तृणवत् ॥ ३० ॥ तेथें पीरदरग नाम शद ॥ असु[र] दैत्य पिआनंश । आपुला
२४. जो भावं आत दे ॥ भजति जाण सर्वदा ॥ ३१ ॥ तटाक नागेश्वर परिपूर्ण ॥ अंतःपुरी आणिला सांधोन ॥ गुप्तरूपे केलें स्थापन ॥ त्याने पद ? विश्व जन्म ॥ ३२ ॥ वड-
२५. नाथ सन्निध नरसिंह मुर्ति ॥ भक्ता निमित्य उपस्थिति ॥ भयंकर दिसे ज्वालामुर्ति ॥ म्हणौनि गैब पीर बोलति ॥ ३३ ॥ चौत्रा सन्मुख महापीर ॥ काजी ना-
२६. म पुरंधर ॥ परदलिं जय समसेर ॥ नामें तुझें हि पावति ॥ ३४ ॥ कोठात रक्षक मीर समस्त ॥ नबाब समशेर सदा मस्त ॥ परदलाचा करितां निःपात ॥ नाम

२७. गर्जे तुङ्गेनि ॥ ३५ ॥ ऐसें पुरातन नगर स्थापिलें ॥ तेजपुर्ण जीर्ण जालें ॥ तयासि छावकें  
नुतन केलें ॥ स्वामि प्रसादें करुनि ॥ ३६ ॥ श्रीदेवि कालिका म-
२८. लिरू बहानपुरी दरवाजा प्रसिद्ध ॥ पूर्वदिशा प्रमाणशुद्ध ॥ उंच सविश गज गणति ॥ ३७ ॥  
चौरस येक नवांकित ॥ चौरषा उपर रक्षित ॥ मित्र(?) विवि-
२९. शत्रु शोभत ॥ लग्नमांडणी मांडिल्या ॥ ३८ ॥ एक योजन पर्यंत ॥ कलस दिसति भयाग्रज ॥  
तारा - - - बोलति एकातें ॥ ३९ ॥ संनि-
३०. द असे जगजननि ॥ ते करिते दुर्गातें रक्षणी ॥ निशिदिन पालन भक्तजनि ॥ करिते  
स्वामिनि दिनाचि ॥ ४० ॥ गुर्जर देशमहिमंडलि ॥ दमसिंग जा-
३१. ण प्रतापि बलि ॥ सिंधु मर्यादा चांगलि ॥ भुवैकुण्ठद्वारका ॥ ४१ ॥ हल्लारदेश सौराष्ट्रदेश ॥  
दांता आणि कच्छ देश ॥ मुख्यतवान नळदेश वीणे
३२. सेन पट्टण ॥ ४२ ॥ या माजि येक परमस्थान ॥ स्मरण केलियां पापहनन ॥ दर्शन जालिया  
पुण्यपावन ॥ प्राणि होति सर्वदा ॥ ४३ ॥ शिल्प-
३३. लिंबा महिमा अतिउत्तम ॥ कर्नालि आणि चांडोदग्राम ॥ तृतीय मांडवा वोरसंगम ॥  
श्रीरेवे माजी होतसे ॥ ४४ ॥ श्रीनर्मदातीर उभय तटि ॥
३४. शिवरूपी महाआनंदी ॥ आदि अनादि महासिद्धि ॥ पावन करि विश्वातें ॥ ४५ ॥ श्रीकुबेर  
आणि सोमेश्वर ॥ त्रिलोक्यनाथा तुं उदार ॥ गायक-
३५. वाडवंशी भांडार ॥ परिपूर्ण आहे जि सर्वदा ॥ ४६ ॥ महिरेवा उभय नदी ॥ दर्भावति  
नाम प्रसिद्धि ॥ जमनाजिसुत महाबुद्धि ॥ एकनिष्ठे
३६. निर्धारें ॥ ४७ ॥ स्वामिवचनि दामांकित ॥ श्रीकृपेणें दुर्गरक्षित ॥ कौशिकाचा केला निःपात ॥  
माहाप्रतापें करुनि ॥ ४८ ॥ रेवा उत्तर ती-
३७. रिं संवत ॥ गणना अष्ट आणी शत ॥ विक्रमशकाचे प्रभुत्व[१] उत्तरपंथि जाणपां ॥ ४९ ॥  
शके शोडश समतीत ॥ प्रजा[प]ति नाम संवत्सर जाण ॥
३८. माघमास कृष्णपक्ष ॥ तिथ सप्तमि पै असे ॥ ५० ॥ दक्षणतीरि नृपवर ॥ शालिवाहन राजे-  
श्वर ॥ समाप्ति जाति गुंस्वासर ॥ बुहांनपुरी दर-
३९. वाजे ॥ ५१ ॥ जनक विश्वेश ऽयंबकनाथ ॥ माता वाराणसी क्षेत्र नाम (?) माताग्नि सा गंगा  
आप ॥ भुंडिराज ज्येष्ठवंधु ॥ ५२ ॥ दंड कणिना सींह जाण ॥
४०. भैरव खर्ग धारि परिपूर्ण ॥ भगिनि नाम उभयता जाण ॥ काशि आणि मणिकर्णिका ॥ ५३ ॥  
श्लोक ॥ मंगलं लेखकानां च ॥ पाठकानां च मंगलं ॥
४१. मंगलं सर्वलोकानां ॥ भूमिर्भूपतिमंगलं ॥ श्री ॥ कचेरि आणि अंतग्रह सुंदर भुवन निर्मिलें  
पाहों ॥ जैसि रचना द्वारका नादौ विश्वकर्मे निर्मिलि ॥ ५४ ॥
४२. - - स्तनिची शोभा जैसि अमरपुरि नभा ॥ १ ॥ तैसि पुरंदर आणिवि शोभा ॥ कारेगारें  
पदमो ? ॥ २ ॥ ईतमाल आणि जुलमांन ॥ केडि ये तानि शेते बिंबगर्ति (?)
४३. विंति सुजा महंत ॥ त्रमुर्ते ते गें मामों ॥ गामिचाण शिकार चन्दप ॥ शंतु आणि सार मंदिर ॥  
नाना परिचे चमत्कार ॥ शक्रभुवना सारिखे ॥ श्री ॥

I reproduce below with slight changes the free translation of this record as given in the *Baroda Hisotrical Selections*.

Vv. 1-3 Invocation to the gods.

„ 4-5 Oh Goddess **Kāli** ! Damāji, the son of Pilāji, Samsher Bahadar, is devoted to you.

„ 7 He has a servant, Sayāji Yamunāji Dhātraka. The ancient town of Darbhavati was founded by Viśaladeva.

„ 8-9 The town of Darbhavati was founded on an auspicious day. It strikes terror in the hearts of the invaders. The eight guardians of the directions of the earth protect the fort under the orders of the mother.

„ 10-15 To the east there exists the shrine of Brahmaruḍrayoni, intended for the detection of crimes. Subsequently, the Muslim kings built there a tomb called Māi Dokri. There is a water tank behind the temple of the goddess, exposed to the sun's rays. (Here the poet describes women coming to the tank to fetch water).

„ 16-17 In the south-east there is a large bastion called Fattenāg, which contains the shrine of Rājarājesvaranātha. A muhammedan king tried to break the idol with his club.

„ 18 To the south there is the temple of Śitalā-mātā who favours her worshippers.

„ 19 To the east, there is the tomb of a saint called Chautriyā worshipped by Muhammedans.

„ 20-21 Within the fort, the south is protected by Pañchesvara Mahādeva, Gaṇapati and Hanumān; and there is an attractive gate there, called the Nāndoḍi Gate.

„ 22-25 To the south-west there is a large bastion called Bhudhara commanding the fierce looking wall of the fort on the north-west. The whole fort is protected by Vāghanātha, the omnipotent god. Nearby is situated the Baroḍā gate which withstands the enemy's attack and which leads to western wall. There is also a Pīr called Mukhiyā worshipped by the Muhammedans.

„ 26 To the north-west there are the five Yogins. A bastion also stands there.

„ 27-29 The famous Mahākāli, the destroyer of pride, is situated to the north where stands the Chāmpāner Gate in all its glory.

- Vv. 30-33 Towards the north-east there is the Śyāmā bastion protected by Viśvarāja by whose powers the invading armies are rendered powerless like blades of grass. Nearby is a *dargāh* devoutly worshipped by the people. The Nāgeśvara Ghāt extends to the harem with a secret passage (for the use of the ladies of the harem). In the vicinity of the banyan tree there is an awe-inspiring image of Narasiṃha, subsequently called (by the Muhammedans) Gaib Pīr (the Invisible Saint).
- „ 34-35 Near the Chaurā there is a tomb of a great saint called Kazi whose name brings victory in strife. The Mīrs and the Nawābs, the keepers of the store, are infused with spirit by his name and havoc in the enemy's camp.
- „ 36-40 An ancient city was thus rebuilt, and the ancient tank which was dilapidated was repaired. Near the great Kālikā stands the famous Burhānpurī gate facing the east. It is 52 feet in height and the gateway was 38 feet deep. It shines in glory every day like a marriage pandal. Its towers are visible from a distance of eight miles striking terror (into the heart of the beholder.).....Nearby is the Mother of the three worlds who protects the fort.
- V. 41-44 In the land of Gujarāt, Dāmasiṃha (Dāmāji) is known as brave and mighty. Gujarāt extends as far as the sea. On its coast is situated the town of Dvārakā-the heaven on the earth. (It includes) the provinces of Hallāra, Saurāshṭra, Dāntā, Cutch, Anahilavādā and Pāṭaṇ. In these provinces the good goddess Sailya-limbā holds her sway and her remembrance destroys sins and her sight purifies all living beings. There are the towns of Karṇāli, Chāṇḍod and Māṇḍvā. The river Or skirting these towns falls into the Narmadā which purifies the world.
- Vv. 46-48 By the grace of Kubereśvara, the lords of the three worlds, the treasure of the Gaekwads is always full. The talented son of Jamunājī, living at Dabhoi between the Mahī and the Narmadā, was the devoted servant of Dāmāji. While protecting the fort he annihilated Kauśika with great glory.
- Vv. 49-51 (This was done at the Burhānpurī Gate on Tuesday 14-2-1734).
- Vv. 52-53 (The author describes his relations).
- V. 53 May this be auspicious to the author, to the readers, to all the people, to the earth, and to the king.

## XII. THE BARODA (MĀNDVĪ) STONE INSCRIPTION OF ŚRĪMANT GAEKWAD DĀMĀJI RAO II OF V. S. 1792

(1736 A. D.)

This stone inscription (Plate XVI) which measures 18½" by 19" is fixed in one of the pillars of the *Māndvī* Gate in Baroda. I understand that it was first noticed in 1934 by **Mr. D. N. Chavan**, B. E., the then City Sub-Divisional Officer in Baroda, while repairing the gate. It contains 26 lines of writing in Sanskrit verse except the initial words *S'ri-Gaṇeśāya namaḥ* which are obviously in prose. It is written in the Nāgarī alphabet. The writing though rather crude is bold. The way in which *r* is written is worth noting. The record is very important in that it is the first Sanskrit record of the Gaeckwad family. Two other inscriptions, of the same dynasty, of Dāmāji Rao II, exist. The earliest <sup>315</sup> is of Sam. 1790 (14th Feb. 1734). It is written in Marāṭhī verse and is the earliest inscription in that language in Gujarāt. It is fixed in the fort-wall at Dabhoi and has been described here in the preceding article. Verse 41 of it tells that in the country of Gujarāt, Dāmasimha (Dāmāji) was reputed to be valorous and mighty and that Gujarāt extended as far as the sea, on the coast of which is situated the town of Dvārakā—the heaven on earth. Verse 46 of the same record tells us that by the grace of Kubereśvara and Someśvara, the treasury of the Gaeckwads was always full. The second <sup>316</sup> known inscription of Dāmāji II is in the village of **Loliyānā** in the **Valā** State in Kāthiāwāḍ. It is a Marāṭhī record of the construction of a Śiva temple by Dāmāji Rao II in 1794 A. D. Our inscription, which is the third one, is well-preserved except the last letter of each line which is covered with plaster. The characters belong to the type of Devanāgarī which obtained in the 17th or 18th century after Christ. As regards **Orthography** there are no special points worth-noting here except that the letter *r* is written in three different ways. The contents of the records can be briefly stated as follows:—V. 1 is in praise of Gaṇeśa; v. 2 compares Dāmāji, son of Pīlāji, with **Kubera**, **Arjuna**, **Bṛihaspati**, ocean, **Kalpataru**, **Dharmarāja** and **Duryodhana**; v. 3 describes Dāmāji who was like **Nala** and other illustrious kings; v. 4 describes his liberality; v. 5 describes the prowess of his name which struck terror in the heart of his enemies; v. 6 describes Dāmāji who was like king Bhoja; v. 7 tells us that **Malhāra** was his trusted servant and a good administrator; v. 8 informs us that Malhāra was the Governor of Baroda and that he repaired the *Maṇḍapa* in it; v. 9 gives the date both according to the Śaka and the Vikrama Samvat reckonings in words only.

It is dated in the year 1792 V. S. or Śaka 1658, i. e. 1736 A. D. in the month of Vaiśākha. It is dated two years after 1734 when Baroda was recap-

315. *Historical Selections from the Baroda State Records*, Vol. I, pp. 133, 136-37.

316. *Bhārata Itihāsa Samś'odhaka Maṇḍala*, Quarterly,

tured by Dāmāji's uncle **Māloji** or **Mahādjai**<sup>317</sup>; and it seems possible that Malhāra of this inscription, who was the Governor of Baroda, is the same as this Māloji.

The only locality mentioned in this inscription is **Vaṭapattana**, the ancient name of which is **Vaṭapardaka** or **Vaṭapadrapura**. Though many villages in Gujarāt and Kāthiāwād bore the name of **Vaṭapadra** in old days, still the one referred to by that name in the Baroda Plates of Karkarāja II (dated Śaka 734)<sup>318</sup> is the modern Baroda itself. There we are told that Vaṭapadraka was included in **An'koṭṭaka** *Vishaya* consisting of eighty-four villages. In it Baroda is called a *grāma* and this shows that in the ninth century after Christ Baroda was only a village. It prospered in the next three centuries; for **Merutuṅga** calls it a *pura* when he mentions it as one of the places where Kumārapāla had stopped for a while, on his flight from **Cambay** to Broach, when pursued by Siddharāja.<sup>319</sup> It appears that the town rose to some importance and became a trade centre in the 13th century. Some merchants from it are known to have defrayed the expenses of an **Āditya** temple at Paṭṭna (Pāṭaṇ) during the reign of Kumārapāla.<sup>320</sup> Still its non-mention in a Gīrnār inscription of 1222 A.D. which refers to **Anahilapaṭṭana**, Dhavalakkaka, **Stambhatīrtha** etc. would show that it had not risen to very great importance. Tradition<sup>321</sup> asserts that its ancient name was **Chandanavatī** which later on changed into **Vīravatī** and this tradition is not supported in any way. The place, it seems, was called Vaṭapadra after the ninth century.

In this inscription we are told that the *Maṇḍapa* now called Māṇḍvi, was repaired (*samyak-kṛitah*) by Malhāra the Governor of Baroda. We know that the author of the *Indudūta*<sup>322</sup> (17th cen. A. D.) describes Baroda in the following verses:—

तस्माद्भ्रातृमनककुभिः प्रस्थितस्यांतरा मे  
स्वर्गाकारं नगरमपरं लाटदेशस्य पुंड्रम् ।  
दर्शं दर्शं मनसि परमप्रीतिरापत्स्यते य -  
त्रानालक्ष्मीरुचिरवपुषां तत्र वासो नराणाम् ॥ ७९  
लङ्काशंकां मनसि दधती तोयपशौ ममज्जा-  
तीति हृग्भ्यो वसति च पदे हंत वस्वोकसारा ।  
पातालं प्राविशदपमला सापि भोगावतीमां  
दृष्ट्वा रम्यामनुपमतर्मा वाटपट्टीमभिध्याम् ॥ ८०

317. *Baroda Gazetteer*, Vol. I, p. 446.

318. *Indian Antiquary*, Vol. XII, pp. 156 ff. 5. *Ibid* Sept. 1925, p. 37.

319. *Ibid*. Sep. 1925, p. 37.

320. *Ibid*.

321. *Baroda Gazetteer*, Vol. II, p. 451.

322. *Kāvya-mālā: guchchha* XIV.



मध्येऽस्त्यत्र प्रचुरसुषमो मण्डपोऽत्यन्ततुङ्ग  
स्तत्र स्थित्वा चतसृषु दिशास्वीक्षणीयं त्वयेन्द्रो ।  
द्रष्टासि द्राक् श्रियमनुपमामस्य विष्वक्पुरस्य  
रम्यं हेतच्छुचिश्चिचर्तुद्वारबैत्यानुकारि ॥ ८१

In verse 79 above we are told that *Vaṭapadra* is the capital of the *Lāṭa* country and its people are graceful. Verse 80 tells us that the city surpassed *Laṅkā*, *Vasvokasārā* and *Bhogavati*. From verse 81 we learn that there was in it a very lofty and beautiful *maṇḍapa* and the town resembled a temple with four doors. This obviously refers to the four gates of Baroda, viz. the *Laheṛipurā* Gate, the *Pām* Gate, the *Chāmpāner* Gate and the *Geṇḍī* Gate. *Vinayavijaya* is the author of the *Indudūta*. This *Vinayavijaya* was a learned Jaina monk and a contemporary of *Yaśovijayajī*. He was a disciple of *Kīrtivijayajī* who was a disciple of *Hiravijayajī*. He passed away in V.S. 1738 in *Rāṇḍerā*. He has to his credit many works, the chief of which is a commentary called *Kalpasubodhikā* comprising 5,26,280 verses on the *Kalpasūtram* (Sām. 1696). In Sām. 1710 he wrote *Hemalaghuprakriyā*. He is also the author of the *Indudūta*, the date of which is unknown. It contains a vivid description of *Ābu*, *Siddhapur*, *Ahmedabad*, *Baroda*, *Broach* and *Surat*. Besides many other Sanskrit works, he wrote *Śrīpāla-Rāsā* in Gujarātī. Thus we see that *Indudūta* must have been written sometime before V. S. 1738 when *Vinayavijaya* passed away.<sup>323</sup> Now the date of this inscription is V. S. 1792. Thus it is quite clear that the *Maṇḍapa* which it was found necessary to repair was erected much earlier than the time of the *Indudūta*.

As stated above this is the earliest Sanskrit inscription of the Gaekwads. Soon after the death of *Shivaji* and *Aurangzeb*, the Marathas began to interfere in the affairs of Gujarāt. They behaved well under *Khanderao Dabhade*, the *Senāpati*, and his lieutenant *Dāmāji Rao I*, who was given the title of *Shamsher Bahadur* by *Rājā Shāhu* of *Sātārā*.

*Dāmāji* I's son, *Pīlāji* was the founder of the Gaekwad dynasty in Gujarāt. He made *Songadh* his capital and extended his sway in Gujarāt by making raids into the surrounding country. *Pīlāji* Rao passed through various vicissitudes. He was appointed guardian to the *Senāpati* *Dābhāde*'s minor son, with the title *Senākhāskhel*. *Pīlāji* Rao was assassinated in *Dākor* in 1732 A. D. He was succeeded by his son *Dāmāji II*, the hero of our inscription, who ruled from 1732 to 1768. *Dāmāji* had a checkered career. He was a very shrewd chieftain and was on hostile or friendly terms with the Peshwa at Poona according to necessity and time. On the death of *Pīlāji*, *Dāmāji II* was driven out of Baroda. He, however, after performing the funeral rites of *Pīlāji* at *Sāvli*,

323. For a detailed account of the life and work of *Vinayavijaya* see "*Jaina-Sāhitya-no itihāsa*" by Mohanlal D. Desai (pp. 648-649).

issued at the head of his forces and in 1734 recaptured Baroda. Dāmāji Rao was in the catacysm of **Pānīpat** and this would show that the old strife between the Peshwa and Gaekwad was now healed. The latent hostility of Dāmāji Rao to the Brāhmaṇa Peshwas manifested itself after the death of **Bālāji Bāji Rāo**. In the struggle that ensued he was made a prisoner and he passed away in 1768 A. D. He carried on many inroads into Kāthiāwād. His desire to see Maratha rule firmly established in Kāthiāwād is seen in marrying a Rājput princess of **Lāṭhi** in Kāthiāwād, when the Lāṭhi chieftain bestowed on him the taluk of **Chabaria**, subsequently called **Damnagar**<sup>324</sup> after Dāmāji.

### MĀNDVĪ INSCRIPTION

#### Text<sup>325</sup>

(See Pl. XVI)

१. ॥ श्रीगणेशायनमः ॥ श्रीगौरीतनयो नित्यं करोतु जगतां सुखं(खम्) ॥ त्रिदशार्चि-<sup>326</sup>
२. तपादाब्जो गणेशो विघ्नसूदनः ॥ १ ॥ श्रीपीलाजिनृपोद्भवो विजयते दा-<sup>327</sup>
३. माजिसंज्ञो नृपः श्रीदोर्थे समितौ धनंजय इयनाथो गिरीरानिधिः ॥ धैर्ये
४. कल्पतरुः सदावितरणे शक्रो विभुत्वे रुचीः (?) सत्ये धर्मतनूद्भवोवनिपति-<sup>328</sup>
५. र्माने च दुर्योधनः ॥ २ ॥ युगत्रय्यामासन्नलनृपतिमुख्या नृपवर यथापू-<sup>329</sup>
६. र्वे दानप्रशमितबुधाकाः प्रभुतराः ॥ तथा भूपो दामाजिरिह युग ईशार्पि-
७. तमहाप्रभावो ह्येकोस्ति प्रचुरबुधदारिद्र्यशमनः ॥ ३ ॥ श्रीमद्यहान-<sup>330</sup>
८. तीक्ष्णासिचयहतसमग्रार्थिदारिद्र्यपुंजा मैनाकाद्विलेनेन प्रशमितग-
९. तयो वारिधौ संवसन्ति ॥ दामाजिक्षोणिपालोऽखिलनृपमुकुटोद्भृष्टपादा-<sup>331</sup>
१०. रविंदः स श्रीमानस्तु नित्यं गुणिजनहृदयानंदकारी गुणहः ॥ ४ ॥ श्रुत्वा
११. यन्नाम दिव्यं सकलरिपुगणा दूरतो भीतभीतास्त्यक्त्वा शस्त्राणि युद्धे प्र-
१२. तिपदमवनौ प्रस्खलंतः श्वसंतः ॥ शैले शैले व्रजन्ति प्रतिदिशमधुना ना-
१३. पि तिष्ठन्ति कुत्र श्रीमान्दामाजिसंज्ञो निखिलनृपवरः स्ताब्धिरायुः स चायं(यम्) ॥

324. *Bombay Gazetteer*. Vol. VIII, p. 529.

325. From the original stone and inked impressions.

326. Metre:—*Amuṣṭubh*.

327. Metre:—*S'ardulavikrīḍita*.

328. The meaning of this word is not clear.

329. *S'ikharipī*.

330, 331. *Sragdharā*.

१४. ५॥ <sup>332</sup>धावन्तीमुदधिः परं तदमतिस्वच्छामलंभ्यां विभोः कीर्त्तिं चैव करो-  
 १५. ति लंघितुमलं पश्चादतिं यद्रुषा ॥ दामाजिक्षितिपस्य नेति जगतां  
 १६. व्याप्नोति शूरस्य तन्मन्ये भोजनराधिपेन सदशस्याहं न वासीम-  
 १७. या ॥ ६ ॥ <sup>333</sup>तस्याज्ञापरिपालको नरवरश्चातुर्यरत्नाकरः श्री मल्हा-  
 १८. र उमेशदत्तयशसा श्वेतीकृताशाव्रजः ॥ जीव्याद्वर्षशतं कुटुं-  
 १९. बसहितो भूदेवदुःखापहो लोकानन्दकरः सुराज्यकरणाद्भूरिप्र-  
 २०. भावान्वितः ॥ ७ ॥ <sup>334</sup>तेन श्रीवटपत्तनाधिपतिना धीरेण सम्यकृतः श्री-  
 २१. दामाजिनृपाज्ञया सुरचिरो लोकप्रियो मंडपः ॥ महारेण सुबु-  
 २२. द्धिनात्र जगतः कारुण्यपाथोधिना यावत्त्वे शशिभास्करो वि-  
 २३. चरतस्तावत्सुखायास्तु वै ॥ ८ ॥ <sup>335</sup>स्वस्ति श्रीनृपविक्रमाऽर्कसमयाती-  
 २४. ते शिवे वत्सरे झंकाद्रौदुमितेष्टबाणरसभूयुक्तेथ शाके शुभे ॥ सौ-  
 २५. म्याख्यायनगे रवौ मधुयुते मासेनये माधवे शुक्लाशातिथिभा-  
 २६. र्गवे च पितृभे योगे सुगंडाभिधे ॥ ९ ॥

### Translation

Salutation to the illustrious Gaṇeśa

- (V. 1) May Gaṇeśa, the illustrious son of **Gauri**, the destroyer of obstacles, whose lotus-like feet are worshipped by the Gods, cause happiness to the world perpetually.
- (V. 2) Victorious is the king called Dāmāji, son of the illustrious king Pīlāji; Dāmāji - who is the giver of wealth (Viṣṇu or Kubera), in riches; Arjuna, on the battle-field; Bṛihaspti (*irā-nātha*), in speech; ocean (*irā-nidhi*), in fortitude; a wish-yielding tree, in constantly giving gifts; Indra, in suzerainty (*vibhulve*) (*ruchā* ?); king Yudhishtira, in veracity; (and) Duryodhana in pride.
- (V. 3) Just as in the three (previous) ages, there lived the mighty (*prabhūta-tarāḥ*) and eminent kings (*nṛipavarāḥ*), Nala and others, who gratified (*praśamita* lit. made calm) the wise by their gifts, so in this age there is the unrivalled king Dāmāji who has dedicated his whole power to the almighty and who removes the acute poverty of the wise (people).

(V. 4) May the illustrious king Dāmāji, the appreciator of merits, whose lotus-like feet are rubbed by the crowns of all the kings, gladden the hearts of the people possessing good qualities; (Dāmāji), being struck down by the collection of sharp swords in the form of whose famous charity, multitudes of the poverty of all the mendicants live in the ocean in the guise of Maināka and other mountains, their motion being stopped (or access being debarred.)

(V. 5) May the illustrious and the best of kings called Dāmāji live long; (Dāmāji) – on hearing whose celestial name from a distance bands of all his enemies, being very much afraid, abandon their weapons in battle, and stumbling on the ground at every step and panting, resort to every mountain in every quarter and now do not halt anywhere.

(V. 6)

Note:—The meaning of this verse is not clear. It purports to record that the ocean tried to overtake the surging fame of Dāmāji and failed in the attempt and that Dāmāji's fame was as boundless as that of king Bhoja.

(V. 7) (There is the best of men, who carried out his orders, the ocean of wisdom, S'ri-Malhāra, who has made white the group of quarters by his fame granted (to him) by the lord of Umā. May he with his family live a hundred years — (he) who removes the miseries of Brāhmaṇas, gives delight by his good government and is endowed with great prowess.

(V. 8) At the command of the king S'ri-Dāmāji, this very beautiful pavilion, dear to the people, was repaired by that Malhāra, the brave Governor of Vaṭapattana, who had a good mind, and who is the ocean of mercy. Let it conduce to the happiness of this world as long as the moon and the sun move in the sky.

(V. 9) (It was repaired) when the blessed year 1792 from the time of the illustrious Vikramāditya was complete in the auspicious year 1658 of the Śaka era when the sun was in the *ayana* called *Saumya*<sup>336</sup> (i. e. *Uttarāyaṇa*) in the pure month of Vaiśākha that follows the month of Madhu (Chaitra) on the 8th *tithi* of the bright half, when there was the *pitri-nakshatra* and when the *yoga* was *sugandā*

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336 That *Saumya* is another name of *Uttarāyaṇa* is seen from धरश्च सौम्यायनजातजन्मा, from the *Jātakābharaṇa*



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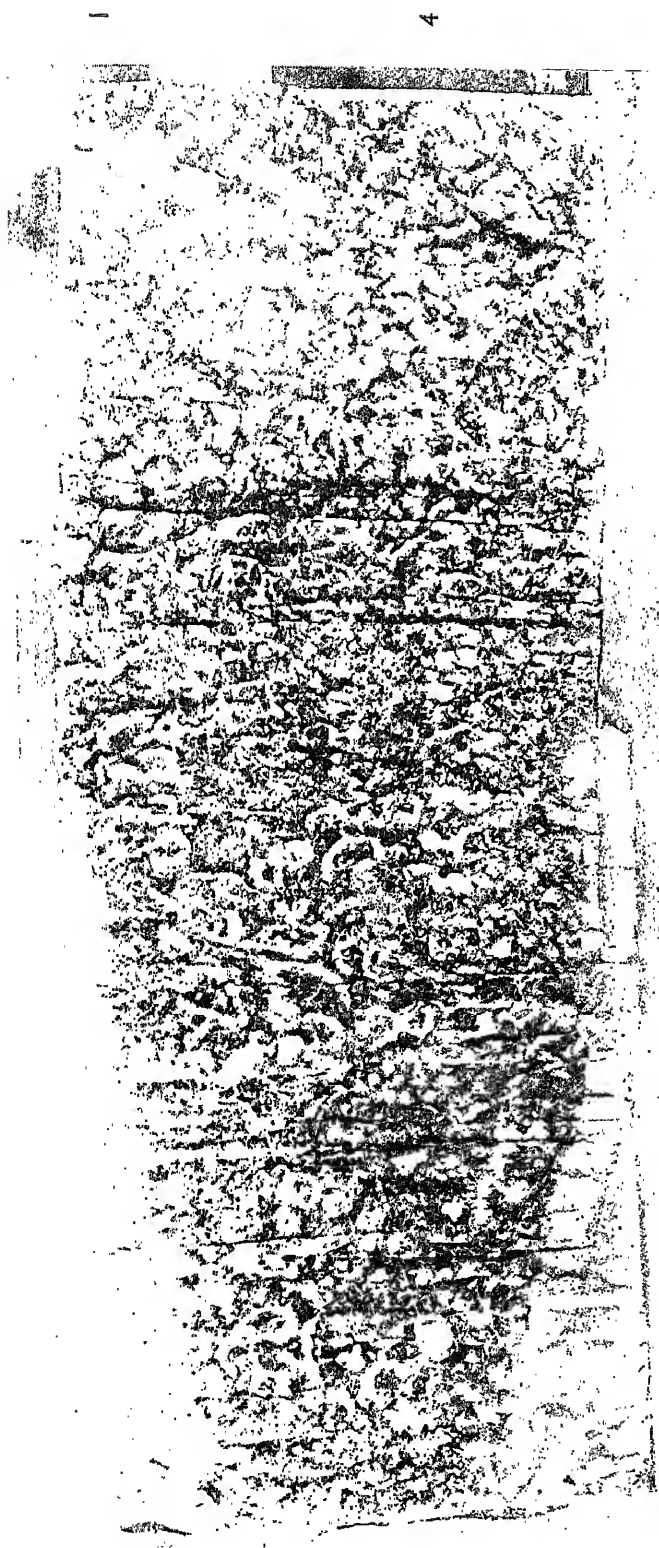
## ERRATA

P. 2 l. 5	Read	height	for	length.
" " " 15	"	Rudrasena I	"	Rudrasen I.
" " " 34	"	are	"	is.
" 6 fn. 18	"	कर्षयतो	"	कर्षयतः
" " fns. 17, 18	"	p. 20	"	p. 30.
P. 8 l. 6	"	ansa	"	ansa.
" " " 14	"	other	"	outside literary.
" " fn. 24	"	courtesy	"	courtsey.
" 9 l. 16	"	शीलाहो	"	शीलाहो.
" " " 22	"	Duddā	"	Duddā.
" " " 24	"	Mañjuśrī	"	Mañju-srī°
" " fn. 26	"	Sundara	"	Sundera.
" 12 l. 1	"	infrequent	"	unfrequent.
" 13 " 2	"	led	"	leads.

P. 17      The para devoted to the discussion of the grant dated G. S. 342 is due to the reading of the date of the grant by Bühler in the *Indian Antiquary*, Vol. V, p. 209. I find that my contention is upheld by Dr. D. R. Bhandarkar (vide *List of the Inscriptions of Northern India*, p. 186, No. 1362) who has corrected the date as G. 372. Thus this grant is of Śilāditya IV. This fact necessitates a few changes in the next paragraph running on pp. 17 and 18. It will naturally follow that eleven and not twelve grants of Śilāditya III are known so far. His earliest grant would be of G. 343 and not of G. 342 as stated there.

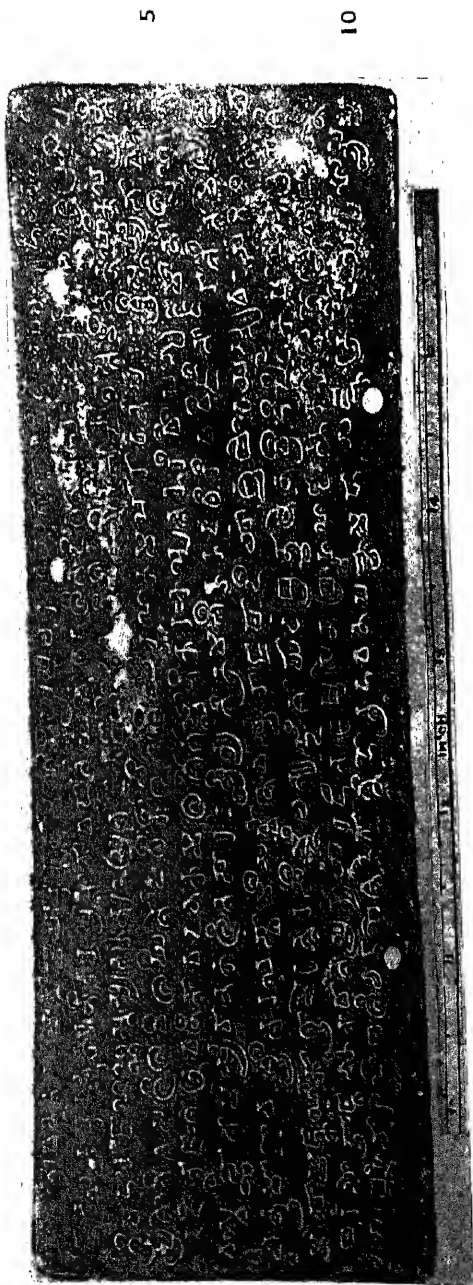
P. 17 fn. 65.	Read	207 ff.	for	20.
" 18 " 67	"	"	"	"
" 20 l. 22	Amalakataka, on reconsideration, I propose to identify with Āmalā, a village about two miles to the east of Āmtī, and not with Āmod.			
" 21 " 5	Read	(स्थै)	for	(स्थ)
" 22 " 1	"	कौशला°	"	काशला°
" 26 ll. 26, 27	A wrong date is given through inadvertence and misunderstanding. The correct Christian era equivalent of the Śaka year etc. would be Monday, 4th May 817.			

P. 26	fn. 104	Read	746	for	764.
		Delete the foot-note.			
" 27	l. 7	Read	Saka	for	Saka
" 28	" 1	"	Chālu-	"	Chālu
" 30	" 18	"	सदशः	"	सदशः
" 32	" 24	"	<u>थोकारिका</u>	"	थोकारिका
" 33	" 2	"	विद्युल्लोख	"	विद्युल्लोख
" 34	" 9	"	religious merit	"	religions, merit.
" 37	" 4 (from the bottom)	"	Saka	"	Saka.
" 40	fn. 141	"	Satyāśraya's	"	Satyāśrya's.
" 47	l. 9	"	गोविन्दराज°	"	गाविन्दराज°
" 51	" 12	"	नष्टवैषम्यभावं	"	नष्टवैषम्यभाय
" 53	" 3	"	°प्रयात°	"	°प्रयात°
" 61	" "	"	एवैकः	"	एवकः
" "	" 16	"	°तृणोदकोप-	"	°तृणोदकोप-°
" 63	" 13	"	मद्वंशजाः	"	मद्वंशजा च
" "	" 22	"	ध्रुवं	"	ध्रुव
" 71	" 6 (from the bottom)	"	Lānṭhasīva	"	Lānṭhasīva.
" 89	" 8	Read	known	for	named.
" 93	" 5	"	पर्यंत	"	पर्यंत
" 96	" 3	"	(1735 A.D.)	"	(1736 A. D.)
" 96	" 22	"	V. S. 1794	"	1794 A. D.
" "	" 2 (from the bottom)	The Christian year given here is wrong. The date, in Christian equivalent, is "Friday, 18th April 1735."			



The Mūlavāsara Stone Inscription, dated S. 122 (=200 A.D.)





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(a)  
Mānkaṇi Copperplate grant of Taralasyāmin. (Cir. 595 A.D.)



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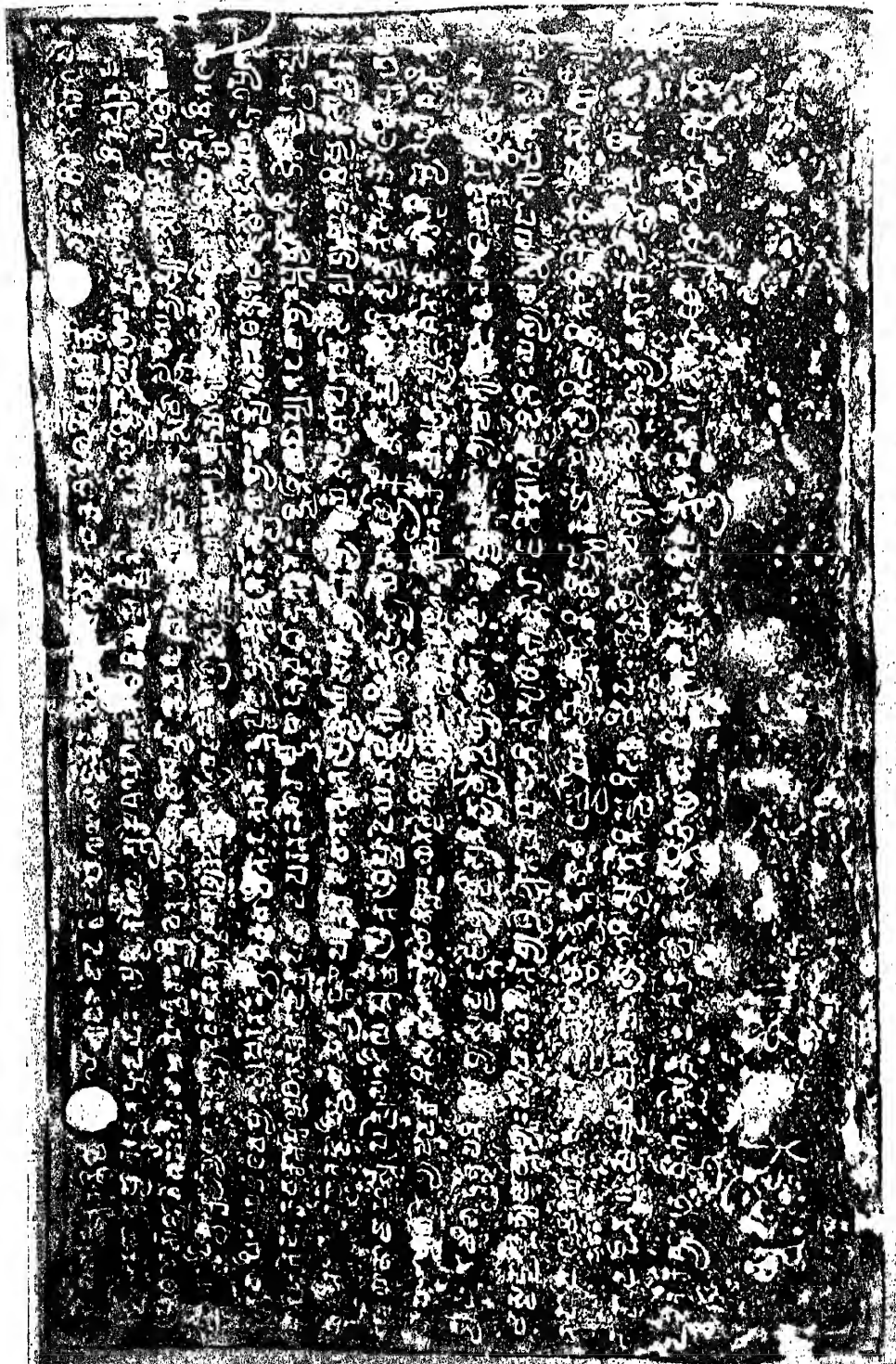
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15

Amreli grant of Kharagraha I. G. E. 297



(1)  
Amreli grant of Kharagraha I. G. E. 297



(i)





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(iib)

75

08

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५॥ पृथ्वी सनधा लिखितं शायते ।  
 मंगुलं । दनकं कर्मात्माति शायदादत्तं स  
 कृतं नक्तमभ्याकृतं दत्तं सनदत्रे पुरुषा इते ॥ दंति शाना कुशा न शु  
 कृतं दक्षिमा भ्रूय कृतं तैव द्वा । अस्मिन् पत्रा प्रथममुव पुद्गलवृत्ती इत्यमुना मुगावः । लोक  
 त्रयानि न दत्तवित्ति दत्तं यत्कुरुना दसमोद द्वा । न दत्ताना यन दत्ताना यन्ना दत्तं कर्ना विपा । मदीन  
 दी कुशा पुत्रयोना ह्ययो कुपा लुक् । वरु विवृषु फे कुको नाज द्वा । मनादि क्रिय श्च दश य नो  
 मेन श्चत श्चत दा फे ले ॥ ववृत्ताना मत्रा लिद विन शुम द्वा दत्ता । मदिवाक श्च मुशालि मले ध्वम  
 पुन द न । मद्योने ताका विनः यार्त्तं वद्या कृत्या यायाव त नाम द्वा । माका व्याय व म्मे न द्वा कृ  
 पाणा काले कालया लेमीया द्वा द्वा । मद्र मज्ञः पन मदीया तैव सज्ञा वा पायाद पन म्मल्ला  
 र्द विदा विद्वयाः । यपालय निममम मिम दमम तलया मया विकि दितो क्तलि स च स द्वा ॥ ७॥  
 य कावित द्वा वन वाच मदा म पले शुभ मुी मद्र मज्ञा तित द व ता जालि म्म क द्वा न म्म न म्म त माया  
 पयति । म त मम मी मद्र मना रि ता द्वा वना द्वा श्चति ॥ ७॥ लुब्धग पुन ग ल्प ना ज नि द्य म  
 श्री मम्पालिया दिवः माये विद्वित सं वि विग्र द पद मी मं क्खिल्य मतिः । उदा म्म क कु  
 ल म क स विट स धिर्म तं मा म न व क्को द श्च मुत म्म द्वा त द लि ग का य नु वे म्म द्वा वृत्त  
 को विमं यिलि ग्ग न मु कं यु क्त म यु के व का के मि द न्म द्वा म्म लि म्मि न म्म गु ल्प य गु प द्वा  
 म्म तं सदा कृत्यम् ॥ ७॥ ७॥

(iii)  
Baroda Museum Copperplate grant (A) of Aparājitadeva Śilāhāra, dated Ś.915









*[The page contains dense handwritten Devanagari script, which appears to be bleed-through from another page or very faint writing.]*

[illegible]



[illegible]

॥ श्रीगणेशाय नमः ॥ अथ जे देवो ज्ञान न वदना ॥ विष्णु ॥ विद्याय नारस रून उदता ॥ यो ज्ञोता  
 म्हादे प्रति ॥ जेथे सल्याण ॥ जेज गवि ॥ वायु दिह विष्णु ॥ नववसादे हे नो ॥ १॥ २॥ ३॥ ४॥ ५॥ ६॥ ७॥ ८॥ ९॥ १०॥ ११॥ १२॥ १३॥ १४॥ १५॥ १६॥ १७॥ १८॥ १९॥ २०॥ २१॥ २२॥ २३॥ २४॥ २५॥ २६॥ २७॥ २८॥ २९॥ ३०॥ ३१॥ ३२॥ ३३॥ ३४॥ ३५॥ ३६॥ ३७॥ ३८॥ ३९॥ ४०॥ ४१॥ ४२॥ ४३॥ ४४॥ ४५॥ ४६॥ ४७॥ ४८॥ ४९॥ ५०॥ ५१॥ ५२॥ ५३॥ ५४॥ ५५॥ ५६॥ ५७॥ ५८॥ ५९॥ ६०॥ ६१॥ ६२॥ ६३॥ ६४॥ ६५॥ ६६॥ ६७॥ ६८॥ ६९॥ ७०॥ ७१॥ ७२॥ ७३॥ ७४॥ ७५॥ ७६॥ ७७॥ ७८॥ ७९॥ ८०॥ ८१॥ ८२॥ ८३॥ ८४॥ ८५॥ ८६॥ ८७॥ ८८॥ ८९॥ ९०॥ ९१॥ ९२॥ ९३॥ ९४॥ ९५॥ ९६॥ ९७॥ ९८॥ ९९॥ १००॥

Marathi Inscription of the reign of Damaji Rao Gaekwad.

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MEMOIR No. III.

## MUSLIM INSCRIPTIONS.

Edited by

G. YAZDANI, M. A., O. B. E.,

and

R. G. GYANI, M. A.

Baroda State Press

1944

## PREFACE

The undersigned is pleased to place before scholars this Memoir containing twelve Muslim inscriptions from the Baroda State. They are arranged in their chronological order. Each bears at its foot the name of its editor. Mr. G. Yazdani, M. A., O. B. E., ex-Director of Archæology, Hyderabad (Dn.), and Mr. R. G. Gyani, M. A., of the Prince of Wales Museum, Bombay, have laid the undersigned under a deep obligation by agreeing to undertake the editorial work in a spirit of pure scholarship. Sir V. T. Krishnamachariar has with his customary love of learning permitted the publication of this brochure even in these days of paper scarcity and has thus earned the gratitude of all the votaries of learning.

Archæological Department.

A. S. GADRE.

Baroda, 1st January 1944.

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# Muslim Inscriptions

## FROM THE BARODA STATE.

### I. Karkhaḍi Stone Inscription of the reign of Sultān Muhammad bin Tughlaq, dated 740 H. (A. D. 1340).

Karkhaḍi is a village in the Baroda State, where the State Archaeological Department discovered<sup>1</sup> the earliest of the Muslim inscriptions of the year. This bilingual record (Pl. I) is in Persian as well as in Sanskrit. The estampage of the Persian portion supplied to me records the construction of a mosque and a well, in compliance with the order and during the reign of Sultān Muhammad bin Tughlaq on the 25th of the month of Zilqadāh in the year 740 H. This corresponds to Tuesday the 23rd of May 1340 A. D.<sup>2</sup> The place is mentioned as 'Karkari' where on behalf of the local administrative head (Muzaffar Shāh?),<sup>3</sup> the stone mason Mokah son of Ketah built the aforesaid mosque and well.

The stone slab measures 2'-3" × 1'-2" and bears the inscription in relief in four horizontal lines. The script employed is Arabic *Naskh* while the language of the inscription is Persian except the first half of the first line (which is an invocation to God) and the last line (which records a quotation from the holy *Qur'ān* and the date of the construction of the monument) noted in Arabic words.

---

1. Mr. V. R. Talvalkar, ex-Chief Engineer and State Architect, Baroda, drew my attention to this inscription which I have secured and deposited in the Baroda State Museum.  
A. S. G.

2. The Sanskrit part of the inscription, a gist of which is made available for my reference, puts down Monday the 13th of the dark fortnight of Vaisākha of the Samvat 1396 of the Vikrama Era, which is evidently the expired Samvat. This date corresponds to the 24th of April 1340 A. D. Thus there is a difference of about a month between the dates noted in the Persian and Sanskrit inscriptions. See Appendix for the Sanskrit Text.

3. The Sanskrit inscription speaks of the administrative head (Governor) as Laghurāja Malik S'rīmadāfara, at whose instance the sanctuary is said to have been built. History tells us that in 1338 when Khwajah-jahan Malik Ayaz was sent to suppress the Emperor's nephew Karshasp and subdue the Raja of Kampila, who had given him the shelter, his minister Malik Muqbil was made the Governor of the Province. The occurrence of the name of Zafar Khān or Muzaffar Shāh in the Sanskrit inscription invites some interesting observations. His identity and visit to Gujarāt is likely to throw additional light on the history of the disturbed Gujarāt during the reign of Muhammad bin Tughlaq.

The inscription reads :—

- Line 1 بسم الله الرحمن الرحيم وبه نستعين—این مسجد و چاه بتکم فرمان حضرت خلیفہ جہان  
پدائ محمد بن تغلقشاہ السلطان
- Line 2 خلدت خلافتہ بعدل ( ردفع قصبہ ممفجانہ ملک (مظفر شاہ ؟)  
بندہ درگاہ کرکری از اعمال پروردہ عمارت کرد
- Line 3 مہو کہ مہسر پسر کیتہ مہسر ہندی—ہر کہ در ابطال کردن وقف این مسجد و چاہ نماید  
فردا قیامت خصم او خدای تعالیٰ باشد بقولہ تعالیٰ
- Line 4 " فمن بدلہ بعد ما سمعہ فانما اثم علی الذین یبدلونہ ان الله سمیع علیم "  
بتاریخ الخامس والعشرین من شهر ذی القعدہ سنہ اربعین و سبعمایہ

#### TRANSLATION

- Line 1. In the name of God – the most merciful and the clement whom we beseech for help. This mosque and the well are built in compliance with the order (and during the reign) of His Imperial Majesty, the Protector of Universe Sultān Muhammad son of Tughlaq Shāh.
- Line 2. May his Empire endure for ever. Under the just and highly esteemed administration of (Muzaffar Shāh ?)—this building was constructed at Karkari of the Baroda district
- Line 3. by the stone mason (Mihasar) Mokah son of the Hindu mason<sup>4</sup> Ketah. Whosoever violates this gift of the mosque and well, will tomorrow have to face the indignation of the Exalted Almighty, as the divine saying goes:—
- Line 4. "Whoever then alters it after he has heard it—the sin of it is only upon those who alter it; surely Allah is All Hearing and All Knowing".<sup>5</sup>  
Dated this 25th day of the month of Zilqadāh of the year 740.
- [The names in this inscription call for further investigation ]

R. G. GYANI

## II. Inscription from the Shrine of Hājī Pīr Kirmānī at Beḥ. Dated 770 H. (A. D. 1376)

Among the inscriptions sent to me for decipherment the earliest belongs to the reign of Fīroz Shāh Tughluq, bearing the date 777 H. with the name of the governor Dāmaghānī (Shamsu'd-Dīn). Firishta places the appointment

4. The Sanskrit inscription clearly puts the masons as belonging to the Salāṭa (?) community which is well known in Gujarāt even to this day for its effieience in stone carving.

5. Holy Qur'an, ch. II, verse 181.

of Dāmaghānī to the governorship of Gujarāt a year later (778 H.) and narrates the following event in that connection :—

“In the year 778, the revenue of Guzerat being greatly deficient, the king was induced to listen to the proposal of Khwaja Shums-ood-Deen Dumghany, who offered to give 100 elephants, 40 lacks of rupees, 400 Abyssinian slaves, and 40 Arabian horses every year, over and above the present payment; should he be appointed to that government. The king replied, that if the present viceroy the successor of Zuffur Khan, consented to give the same, he should be continued in office; but this officer, not agreeing to the proposal, a new commission was granted to Shums-ood-Deen, who forthwith proceeded to Guzerat. Being unable, however, to fulfil his promise, he withheld the revenue, and rebelled; but the people, whom he had greatly oppressed, conspired against him and with the assistance of the Ameer Judeeda settled in the province, cut him off, and sent his head to Dehly. This is the only rebellion which occurred during the reign of Feroze. The Government of Guzerat was now conferred upon Mullik Moofurra, entitled Furhutool-Moolk, and new governors were appointed to all the frontier provinces.” *Briggs*, I, 455-56.

The year seventy-seven, the name of the Emperor Fīroz Shāh and the title Dāmaghānī are all absolutely clear in the inscription and there is no doubt that the latter's appointment to the governorship of Gujarāt was made by the king in 777 H. and not in 778 H. as given by Firishta.

The inscription (Pl. II a) is carved on a tablet, measuring 20 in. by 14 in., now placed in the shrine of Hājī Pir Kirmānī at Beṭ (Dvārakā), a small island in the vicinity of the Okha Port, Baroda State. The inscription however has no connection with the tomb of the saint, but it was carved as given in the text, on a mosque built at the instance of Shamsu'd-Dīn Dāmaghānī, during the reign of Emperor Fīroz Shāh in 777 H. The inscription consists of five lines of Persian prose and although the letters have decayed in several places yet it can be made out with a likely amount of certainty. I have deciphered the text as follows :—

TEXT ( Pl. II a )

از فضل حق سبحانه و تعالی عبار[ت]	Line 1
این مسجد جامع در عهد شهنشاه	” 2
اعظم ابوالمظفر فیروزش سلطان	” 3
قنده و فرمایش ملک الشرق شمس الملک	” 4
والدین...عما...دامغانی بتاریخ بیست و دوم ماه	” 5
ربیع الاول سنه سبع و سبعین و سبعمائة	” 6



## TRANSLATION

"By the grace of the Most Holy, the Most High God the building of this mosque, (was completed) during the reign of the exalted and victorious emperor Fīroz Shāh, the Sultān, (may god cover his sins with mercy !), at the instance of Maliku'sh-Sharq Shamsu'l-Mulk Wad-Dīn (?) of Dāmaghān on the 22nd of Rabi' I, 777 H. corresponding to Saturday, 9th August 1376 A. D."

G. YAZDANI

### III. Navlākhi Vāv Stone Inscription, dated 807 H. (A. D. 1405)

The next inscription<sup>6</sup> in chronological order bears the date 807 H., and, according to the information kindly furnished by the Director of Archæology of Baroda, it is engraved on an arch-shaped tablet, fixed into a side-wall of the entrance of the stepped well, called the Navalākhi Vāv. The well is situated in the grounds of the Lakshmī Vilās Palace, in which His Highness the Maharaja Gaekwad resides.<sup>7</sup> The record consists of nine lines of writing in *Thulth* characters of a vigorous but beautiful style. The language, excepting the first two lines which comprise the *Bismi'lla* and *Kalima*, is Persian. The artistic features of the script resemble those of the other inscriptions of Zafar Khān who later assumed the regal title of Muẓaffar Shāh, and it is not unlikely that it was designed by one of the calligraphists attached to his court. The inscriptional tablet measures 3 ft. 2 in. by 1 ft. 11 in.

From the historical point of view an interesting feature of the inscription is that it mentions the name of Zafar Khān, as the fief holder (قطاع) of the province of Gujarāt and does not give his regal title Muẓaffar Shāh which

6. Vide Pl. VIII of the *Annual Report of the Director of Archæology, Baroda State, for 1934-35*. The inscription is noticed in the same work. A. S. G.

7. The note sent by the Director of Archæology of Baroda State contains further information as follows:—

"As the name would indicate this stepped well is said to have been built at the cost of 9 lakhs of rupees. In the side-wall of the upper steps leading to the well there are some stray letters deeply engraved on some of the stones of which the wall is built. These appear to be mason's marks. They are Devanāgarī letters apparently of an uncertain period. The inscriptions were noticed by J. Forbes, the author of *Oriental Memoirs and Rāsamālā*."

apparently he assumed after the 1st of Rajab 807 H. (Saturday, 3rd January 1405 A. D.), the date of the inscription.<sup>8</sup>

I have deciphered the text as follows :—

#### TEXT

بسم الله الرحمن الرحيم	Line 1
لا اله الا الله محمد رسول الله	" 2
بعد حمد کردگار و درود مرسل پروردگار در مهد	" 3
خان اعظم خاقان معظم الغ قتلغ همایون مسند	" 4
عالی دام عالیا ظفر خان بن وجیه الملک مقطع عرصه	" 5
گنجرات باقبال ملک ملوک الشرق اعظم ملک آدم بن سلیمان	" 6
مقطع پروردگار سلمه الله تعالی نصیرالدوله والدین امیر سهو	" 7
ناکردام علوه عمارت این باقین بتوفیق الله تعالی مرتب و تمام گردانید	" 8
و ذلك فى الفره من رجب رجب قدره سنه سبع و ثمانى	" 9

#### TRANSLATION

"In the name of God the Most Merciful, the Most Compassionate. There is no god but God and Muḥammad is the apostle of God."

After offering praise to God Almighty and invoking blessings on His apostle (it may be stated) that during the administration of the greatest Khān, the majestic ruler, Ulugh-i-Qutlugh (the great prince), the auspicious (chief) of exalted rank (May his position remain high!), Zafar Khān, the son of Wajīhu'l-Mulk, the fief-holder (or Governor) of the Territory of Gujarāt, by the gracious help of the Malik of Maliks of the East, Malik Ādam<sup>9</sup>, son of Sulaimān,

8. In this connection Bayley writes:—

"When the striking of coin and supreme authority were no longer exercised by the House of Delhi, the nobles and officers (of Gujarat) represented to Zafar Khan, at an auspicious time and favourable moment, that the government of the country of Gujarat, could not be maintained without the signs and manifestation of kingly authority. No one was capable of wielding regal power but himself; he was, therefore, indicated by public opinion as the person who ought, for the maintenance of the Mahomedan religion and tradition, to unfold the royal umbrella over his head, and to delight the eyes of those who longed for that beautiful display. In compliance with this requisition, in the year H. 810 (A. D. 1407), three years and seven months after the death of Sultan Muhammad, the victorious Zafar Khan raised the umbrella of royalty, and took to himself the title of Muzaffar Shah at Birpur" *Gujarat*, pp. 83-4.

9. The name of Ādam is mentioned as one of king Aḥmad Shāh's men in putting down the disturbances which took place at the time of his ascending the throne in A. D. 1410 *Gujarat* by E. C. Bayley, p. 88.

the fief-holder of Barodra<sup>10</sup> (May God Almighty preserve his life !), Naṣīru'd-Daula Wad-Dīn Amir Nhattū Ṭhākūr (May his high rank remain for ever !) designed and completed the building of this well by the grace of God Almighty. This was (done) on the first of the revered month of Rajab in 807 H., corresponding to Saturday, 3rd January 1405 A. D.

G. YAZDANI

#### IV. Marble Slab Inscription from the Jumma Masjid at Dāsaj dated 885 H. (A. D. 1480)

Dāsaj is a village in Sidhpur taluka in Mehsana district of the Baroda State. There is an old mosque at this place and the inscription noted below is seen on a marble slab fixed in the said mosque. It is noted as Inscription No. 21 of 1939-40 in the records of the Archæological Department of the State.

From the rubbings supplied to me it appears that the slab measures 1'-2" x 2'-3".

The script is *Naskh* and the language is Arabic mixed with Persian. The first line being a verse from the holy *Qur'ān* is in Arabic and the date in the last line is also given in Arabic words.

It records the erection of a mosque by Mian Manjhale Ḥājī Qadr Khani the Wajehdar (or Foujdar ?) of the village of Dāsaj on the 4th of Zilhajja of the year 885 H. (A. D. 1480). It also records the name of the stone-cutter who carved the inscription on the slab. He was Lānā, an inhabitant of Kadi.

The inscription (Pl. II b) reads as follows:—

- Line 1 قال الله تبارك وتعالى وان المساجد له فلا تدعو امع ال احد  
 2 ,, اين مسجد بنا کرده ميان منجهاله حاجی قدرخانی وجه دار موضع داسج  
 3 ,, مورخه الرابع من ذى الحجه سنه خمس وثمانين وثمانماية مرتب کرده لانا  
 سنگ تراش اهل کری

The English rendering of this would be:—

- Line 1. Says God, the most holy and exalted, "Verily the places of worship (i. e. mosques) are (set apart) unto God; wherefore invoke none (else therein) together with him.  
 Line 2. The building of this mosque was commenced by Mian Manjhale Ḥājī Qadr Khani, Wajehdar of the village of Dāsaj.  
 Line 3. Carved on the 4th day of Zilhajja of the year 885 by Lānā the stone-cutter of Kadi.

10. Persianised form of Baroda.

Thus this inscription gives us the name of the administrative head of the village of Dāsaj during the reign of Mahmūd Beghrah—the Sultān of Gujarāt and also brings down to us the name of the stone-cutter who worked at the mosque while it was being constructed.

R. G. GYANI

### V. Stone Inscription from the Gumḍā Masjid at Pāṭaṇ, dated 948 H. (A. D. 1542)

This inscription (Pl. II c) is dated 948 H. (A. D. 1542) and mentions the name of Nāṣirud-Dīn Maḥmūd Shāh, the third monarch of this title in the list of Gujarāt kings. The inscription also records the genealogy of Gujarāt kings, and refers to the building of a holy shrine (mosque) by Muḡhīth Khān, son of ‘Abdu’r-Raḥmān in 948 H. (A. D. 1542). According to the Director of Archaeology, Baroda State, “the inscriptional tablet was found in the Gumḍā mosque at Pāṭaṇ,<sup>11</sup> North Gujarāt, and it is described in the *Architectural Antiquities of Northern Gujarāt* by Burgess and Cousens (A. S. W. I., Vol. IX. pp. 53 ff.)”.

The record begins with a quotation from the *Qur’ān*, which is often found inscribed in mosques in India as well as other Islamic countries.<sup>12</sup> The language is Arabic and the script *Thulth* of an artistic style. The inscription comprises four lines which are carved on a tablet measuring 3 ft. by 1 ft. I have deciphered the text as follows:—

#### TEXT (Pl. IIc).

- (١) قَالَ اَللّٰهُ تَعَالٰى اِنَّمَا يَعْمُرُ مَسَاجِدَ اللّٰهِ مِنْ اٰمَنٍ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ اَقَامَ الصَّلَاةَ  
وَاتٰى الزَّكٰوةَ وَلَمْ يَخْشَ اِلَّا اللّٰهَ فَغَسَّيْ اُولَٰئِكَ اِنْ يَكُوْنُوْا مِنَ الْمُهْتَدِيْنَ  
(٢) بِذِيْ هٰذِهِ الْمَقْعَةِ الرَّفِيعَةِ اَصْطَفٰهُمُ اللّٰهُ اَعْلٰ اَعْلَامِ الشَّرِيعَةِ وَجَعَلَهُمْ قُطُبًا سَمَاءِ الْخَلْقَةِ  
وَبِأَسْطٰ لِلْعَدْلِ وَالرَّافِعَةِ وَمِنْ شَوَاهِدِ عَدْلِهِ اَنْ قُلَعَ سَنَانٌ..... اَقَامَتْ الْجَمْعَةَ  
(٣) الْوَاتِقَ بِاللّٰهِ الْمَلِكِ نَاصِرِ الدُّنْيَا وَالِدِ بْنِ اَبِي الْفَتْحِ مَكْمُوْدِ شَاهِ بْنِ لَطِيْفِ شَاهِ اَخِ  
بِهَادِرِ شَاهِ بْنِ مَظْفَرِ شَاهِ بْنِ مَكْمُوْدِ شَاهِ بْنِ مُحَمَّدِ شَاهِ بْنِ اَحْمَدِ شَاهِ بْنِ مُحَمَّدِ شَاهِ  
بْنِ مَظْفَرِ شَاهِ السُّلْطَانِ خَلَدَ اللّٰهُ مَلِكُهُ وَسُلْطَانُهُ

11. Burgess and Cousens have given the following reasons for the name Gumḍā to the masjid. “In the sandstone of which the walls are built are hard or flinty nodules, about two inches in diameter; and when these occurred on the surface of a stone they have been left by the masons as small protuberances—rather than spoil their tools in dressing them down. Thus from their supposed resemblance to boils or alcers (gumaḍuḥ) have given the name ‘Gumḍā’ to the Masjid. People afflicted with boils come and anoint these stone ‘boils’ with gur (molasses) in expectation that by this charm their sores will be cured”. *Architectural Antiquities of Northern Gujarāt*, A. S. W. I., Vol. IX, p. 54.

12. Chapter IX, verse 18.

(٣) والا ..... المتصرف فى البنا هو الخان الاعظم المختاطب بمنينخان الملقب بعزير الله بن عبدالرحمن وذلك فى الشهر ذى القعدة سنة ثمان واربعين و تسماية

TRANSLATION

God Almighty has said : "But he only shall visit the temples of God, who believeth in God and the last day, and is constant at prayer, and payeth the legal alms, and feareth God alone. These perhaps may become of the number of those who are rightly directed."

This lofty edifice (mosque ?) is built by one who has been chosen by God to raise the banners of His Law, and made the pole star of the firmament of the Caliphate (Islāmic kingdom), the administrator of justice and mercy : one of the examples of his justice being that the teeth of (infidelity ?) have been removed..... and the system of Friday prayers established : trustful in God the Beneficent, Nāṣiru'd-Dunya wad-Dīn Abu'l Faṭḥ Maḥmūd Shāh, son of Laṭīf Shāh, brother of Bahādur Shāh, son of Muzaffar Shāh, son of Maḥmūd Shāh, son of Muḥammad Shah, son of Aḥmad Shāh, son of Muḥammad Shāh, son of Muzaffar Shāh. the Sultān—may God keep his kingdom and rule for ever !—and by the efforts of the superintendent of the work, the great (Khān) entitled Mughīth Khān, and known as 'Azīzu'lla, son of 'Abdu'r Raḥmān : This was in the month of Dhu'l-qa'da 948 H., corresponding to February–March 1542 A. D.

G. YAZDANI

## VI. The Kaḍi Fort Wall Stone Inscription dated 1018 H. (A.D. 1609)

Kaḍi is a taluka town of the Baroda State situated about 27 miles north-west of Ahmedabad. There is an old fort at this place which gives its name 'Killa-i-Kaḍi' to the town. The *Baroda Gazetteer* gives a description of the fort but there is no mention of the date of the fort. It is locally believed to be of the time of Malhārrao Gaekwad perhaps because of some ruins of the edifices of his time which were evidently added by him to the older enclosure of the fort. The inscription at the spot that gives the date of the fort is, however, not noticed<sup>13</sup>. During the explorations of the Archæological Department of the Baroda State the inscription on the fort wall above the gate was recently noticed, its inked estampage was taken out and sent to me for study. Here is the result:—

The inscription (Pl. III a to e) covers the length of as many as 13 feet over the gate and is a foot in width. There are five couplets each enclosed in an ornamental quartifoil Mihrabi design of the Mughal style.

13. It is mentioned in the *Mirate Ahmadi*, under Pargana Kaḍi. See English translation by Prof. Nawab Ali p. 192. The English version is not literally correct.

This long inscription is in ornate Persian poetry and presents a fine example of calligraphy in *Nast'liq* characters.

It records the construction of a strong fort at Kadī during his regime as a Mughal Governor of Gujarāt by Murtazakhān Khān Bukhari. The date is given in a chronogram 'Qila-Bukhari' at the end, which can, according to the Abjad system, be evaluated at 1018 H. (i. e. A. D. 1609). Syed Murtazkhān Bukhari was sent out to Gujarāt as the 11th Mughal Viceroy of Gujarāt in A. D. 1606 on the transfer of his predecessor Mirza Aziz Kokaltash to Lahore vice-royalty. He is said to have been more of a scholar than a Governor<sup>14</sup>. The notable acts of his reign (1606-1609) are recorded as the repair of the fort at Kadī and populating of the Bukhara Quarter of the city of Ahmedabad<sup>15</sup>. The *Baroda Gazetteer* says that he repaired the fort at Kadī while the word بناکرد in the inscription attributes the laying of the foundation, i. e. the original construction of the fort, to him. Kadī was an important place at this time and enjoyed a strategic position. During the stay of the Emperor Jahangir in this province, it was therefore thought necessary by the then Governor of Gujarāt to have a strong fort. Let us go through the record..

Here is my reading of the inscription :—

پیرایہ فخر شہریاری	آرائش ملک مرتضیٰ خان (a1)
در صدرگہ بزرگ واری	سادات بخاری از عزیزش (a2)
در معرکہ کردہ پایداری	اقبال زدست برد تیغش (b1)
فتح ز حراستش حصاری	گجرات ز عدل او بخارا (b2)
تیغ و قلمش بدستیاری	معمور نموده ملک دیں را (c1)
بگرفت بجرم و پاسداری	ہر جا کہ زمانہ رخسہ کرد (c2)
میزان فلاح و رستکاری	حد سخنش بدست عقلش (d1)
حصنی بکمال استواری	در پرگنہ کری بنا کرد (d2)
احسانش نموده حق گذاری	وامی کہ ز فقر پر غنا بود (e1)
تاریخ چہ قلعہ بخاری	بر لوح کتبہ اش نوشند (e2)

The above inscription can be translated as follows :—

- (a) Murtaza Khān (is) the ornament of the Empire (and) a decoration of the grandeur of sovereignty. Owing to his being in power the Saadat (i. e. the Sayyads) of Bukhara have reached the central place of greatness.

14. He came from the well-known Sayyad family of Bukhara noted for scholarship and administrative talents. Sayyad Murtazakhan Bukhari was himself the author of many works on religion, philosophy and literature. In the inscription there is a reference to his efficiency in wielding the pen as well as the sword alike. His original name was Shaikh Farid.

15. *Bombay Gazetteer*. Vol. I Part I. Page 273.

- (b) Fortune remained firmly with him on the battle-front owing to the onslaught of his sword. Gujarāt has become Bukhara owing to his just administration (and) chaos has concealed itself in (as if in a fort) due to the fear of his punishment.
- (c) His sword and pen have, by mutual co-operation, built up the Empire of faith. Wherever the time created a schism he stopped it with the caution of firmness.
- (d) The bounds of speech are in the hands of his wisdom that hold the scales of happiness and prosperity. He built a perfectly strong fort at Kadi.
- (e) His benevolence paid off the debt that richness owed to poverty. They carved out an inscription on a tablet. What a chronogram ?  
"Qila-i-Bukhari." <sup>16</sup>

R. G. GYANI

## VII. The Arjun Bari Gate Inscription from Vaḍnagar, dated 1042 H. (A. D. 1633)

The next inscription (Pl. IV a) is a bilingual record in old Gujarāṭi Urdu and Hindi, the former being written in *Nastā'liq* characters and the latter in Devanāgarī. The inscriptional tablet is now fixed to a gate, called Arjun Bārī Darwāza at Vaḍnagar, an important town of the Kherālū taluka of the Mehsānā district of Baroda State.

The surface of the tablet appears to be considerably worn, for the estampage shows that many of the letters have peeled away and consequently it has been difficult to decipher the inscription in full. I have made out some parts of the text as follows:—

### TEXT

سولہ سی پر از یک نواسی	چیت ماس تنہ پورنماش
لطف الہ پہ بخش (؟) ادیراجی	اسلام خان صوبی پر (؟) گاجی
..... نول	..... سری کرشن شکل
کبت کوی جگجیوننداس	سری سد ہناتمہ درشن پاس
	شہر رمضان سنہ ۱۰۴۲

### TRANSLATION

Line 1. On the full moon day of the month of Chait, in the year 1689 (Vikrama era ?):

16. These words mean 'the fort of Bukhara', while according to the Abjad System they give the date of the construction of the fort as 1018 Hijri.

Line 2. Islām Khān, the Qāzī of the province; blessed by divine grace as well as by royal favour ;

Line 3. Śrī-Kṛishṇa Sukal.....beautiful (*naval*)

Line 4. To adore Śrī-Siddhanātha; the poet who composed the lines is Jagjīvandās.

In the month of Ramazān, 1042 H. corresponding to Friday the 15th March 1633 A. D.

G. YAZDANI

[ N. B.—The Devanāgarī portion consisting of three lines is too defaced to be deciphered fully.

The first line is tentatively read by me as follows:—

॥ चैतमास तिथि पूरणमासी । सोढस घत परिअधिक नव्यासी ॥

ईसलाम खान सो-परि...

The second line cannot be satisfactorily read.

The word Siddhanātha can be read in the third line which ends with the words कवित कीया य(ज)गजीवनदास ॥ १ ॥

A. S. G. ]

### VIII. Inscription on the Tomb of Walī Shāh at Amreli, dated 1099 H. (A. D. 1687-88).

The inscription (Pl. IV b) belongs to the tomb of a Sayyid in Amreli, the headquarters of a district in Baroda State. The tomb is situated in a graveyard which has several sepulchres, the principal being that of Walī Shāh<sup>17</sup>. The inscription does not mention the name of the person who is buried in the tomb; but gives only the date of his demise. It comprises two lines of Persian verse, the script being *Nastā'liq* of a crude type<sup>18</sup>.

#### TEXT

از سال بنای روضه شاه کبیر	Line 1
الف وتسعين تسع از هجرت گیر	„ 2

#### TRANSLATION

(To know) the date of the building of the tomb of the great Shāh (saint)  
Calculate 1099 years after the Hījra (A. D. 1687-88).

G. YAZDANI

17. This statement is based on the note kindly supplied by the Director of Archaeology, Baroda State.

18. The inscriptional tablet measures 10" × 5".



**IX. Inscribed Slab near the Tomb of Pīr Hisārī at Kaḍī,  
dated 1212 H. (A. D. 1797).**

This marble slab (No. 24 of 1940-41) is found fixed in a wall near the tomb of Pīr Hisārī at Kaḍī. The slab measures  $1'3\frac{1}{2}'' \times 8''$ . The language of this inscription is Persian inscribed in beautiful *Nastā'liq* characters. It is a quatrain in verse recording in two lines the death of 'Mesh (i. e. Mahesh) Kunwar' in a chronogram in the last words, the total value of which, as given in the inscription itself at the end, is 1212 H. (i. e. A. D. 1797).

The name is rather unusual and stranger still is its association with Pīr Hisārī. May it be that some Hindu convert to Islām may have adopted this name for himself and was staying as a recluse in the fort area of Kaḍī by virtue of which he came to be known as the saint of the fort (Pīr Hisārī?).

If this tablet is the original one giving the correct name and date of the person burried in the tomb this Mesh Kunwar alias Pīr Hisārī may have lived at Kaḍī during the 18th century and died in 1797 A. D., while Govindrao Gaekwad was the ruler of Baroda.

The inscription (Pl. Va) runs thus:—

چو شد میش کنور زین جهان فانی	بدار بقا گشت عشرت فزایی	Line 1
زها تف بجستم تاریخ وی	بگفتا بهشت برین کرده جایی	" 2
۱۲۱۲		
سنه		

Line 1:—When Mesh Kunwar left this mortal world the eternal world (i. e. the Paradise) turned into a pleasure house.

Line 2:—While I enquired of its date from the angel (Hatif), he replied 'He made an abode in the Highest Heaven'. The year 1212 (A. H.).

R. G. GYANI

**X. Inscription from the Pratāp Ganj at Baroda,  
dated 1226 H. (A. D. 1811)**

This inscription (Pl. V b) is dated 1226 H., and mentions the building of a well at a cost of Rs. 2,000 by Bibi 'Ismat Bānū. The inscriptional tablet, according to the report of the Director of Archæology, Baroda State, 'was lying near a well, in the new colony called Pratap Ganj, in the city of Baroda, and has

now been removed to the Director of Archæology's Office<sup>19</sup>. The inscription is carved on an arch-shaped tablet, measuring 1 ft. 8 in. by 1 ft. 2 in., and comprises six lines of Persian prose. The script is *Nastā'liq* of an ordinary type. The text has been read as follows:—

## TEXT

هو	Line	1
يا خواجگان چشت	„	2
برای جمال الدینکسین خان	„	3
این چاه درسنه یکہزار و دو صد	„	4
و بیست و شش ہجری بی بی عصمت	„	5
بانو بنا کردند بصر ف دو ہزار روپیہ	„	6

## TRANSLATION

He !

In the name of the saints of the *Chishtīya* order. In the year 1226 H. (A.D. 1811), Bībī 'Iṣmat Bānū built this well at a cost of Rs. 2000 for Jamālu'd-Dīn Husain Khān.

G. YAZDANI

**XI. Inscription from the tomb of Pīr Hisārī,  
dated 1315 H. (A. D. 1897).**

This inscription (Pl. VI a) is in simple Urdu with poor calligraphy and wrong spellings. It merely records the date of the repairs to the tomb through the cooperation of Sarwar Khān, Sayad Imām and others whose names are left unrecorded and the sentence is left incomplete. Evidently these repairs to the old tomb were undertaken in the year 1315H., i. e. A. D. 1897 and the expenses were met from the amounts donated by a few people of whom the names of only two are recorded and those of others could not be written for reason not known to us. This inscription of the reign of the late Maharaja Sayaji Rao III of Baroda is recorded as No. 23 of 1940-41 in the records of the Archæological Department of the State. The slab measures 11" x 8½".

19. This inscribed stone was secured through Prof. M. R. Majmudar of Baroda and has now been sent to the Baroda State Museum by me. (A. S. G.)

About the identity of this Pīr Hisāri there is neither a clue in the inscription nor is there a local tradition worth recording. There is however another inscription No. 24 noted above which was discovered near this tomb and is a century earlier. If we take that to be the date of the original construction of the tomb, local tradition of neither the antiquity nor the name of the Pīr, i. e., the Saint get any support. Hisar means a fort or castle and we have just recorded the existence of a fort at Kadī built during the reign of Mahmūd Begarāh of Gujarāt. There is no wonder if an old recluse or saint from that place came to be locally known as Pīr Hisāri, i. e., the old man (or saint) of Hisar. A correct identification of this person is therefore not possible. We shall therefore rest contented with the reading and translation of the inscription for the present.

The inscription reads :—

تاریخِ رَضَہ	Line 1
تیرہ سو اور پندرہ ہجرت سنے سال عیاں	„ 2
رَضَہ بمنور ہوا پھر سے عجب نماں	„ 3
سنہ ۱۳۱۵      ۱۶۵ ۴۰۰ ۶ ۵۰ ۴۰ ۲۵ ۸۰۰ ۲۰۰	„ 4
بنا شد این رَضَہ از مدد سرور خان اور سید امام اور	„ 5

#### TRANSLATION

Date of the mausoleum.

The year 1315 of the Hijrat was prevailing when this tomb was renovated in a wonderful style.

The repairs of this tomb were undertaken with the aid of Sarwar Khān, Sayad Imām and

the second line is the chronogram which when evaluated according to *Abjad* system gives the date 1315 (i. e. A. D. 1897). The respective values of the words have also been noted below each of them and the total 1315 is also given at the end for ready reference.

R. G. GYANI

## XII. The undated Inscription from the Tomb of Behrām Shāh at Baroda

The inscription (Pl. VI b) is an undated record consisting of one line of Arabic writing.<sup>20</sup> The script is *Naskh* of a clumsy type. The inscriptional tablet is fragmentary and in its present condition measures 3 ft. 10 in. by 11 in.

### TEXT

بنى هذا المسجد ابو نصر ( ؟ ) بن زيد في التاريخ .....

### TRANSLATION

This mosque was built by Abū Naṣr (?) son of Zaid in the year .....

G. YAZDANI

---

20. The Director of Archæology, Baroda State, has kindly sent me the following note regarding the provenance of the inscription :—

“This inscription is engraved on a stone slab which is engaged in the platform running round Behrām Shāh's tomb. This tomb stands near the Police lines on the Padra road near Baroda. Apparently it is extraneous and might have been brought from some mosque which was constructed by Ārām bin Zaid whose name is mentioned in the inscription”.

According to my reading Abū Naṣr is a better reading the name of the builder of the mosque than Ārām bin Zaid.

## APPENDIX

## KARKHADI STONE INSCRIPTION

Below is given my reading of the Sanskrit portion of the Karkhadi Stone inscription, the Persian part of which has been dealt with by Mr. Gyani in this Memoir. I intend to fully edit the Sanskrit half of it in my Annual Report.

## TEXT

- (१) ॥स्तिद्धम् ॥ ओं नमो श्रीगणेशाय ॥ स्वस्ति श्रीयोगिनीपुरे समस्तराजावलीसमलंकृत-  
प्रौढप्रतापसंशोधितारातिनिकरअलक्षप्र-
- (२) सादसंपादितराज्यलक्ष्मीस्वयंवरमालालंकृतसकलचक्रवर्त्तिचूडामणिमहाराजाधिराजश्रीपात-  
साहिसुरत्राणमहमूदकल्याणविज-
- (३) यराज्ये [सति] मलिक श्रीवृद्धामात्य खोजेजिहांपादैः श्रीश्रीकरणादौ समस्तमुद्राव्यापारान्  
परिपंथयद्भिर्धर्मस्थानाय लब्धराजादेशैस्त-
- (४) त्पादपत्रोपजीविनि गौर्जरधरिण्यां मलिकश्रीमदाफरे व्यापृ(प्रि)यमाणे देशानामुत्तमश्रीमल्लाट-  
देशे तन्मध्यवर्तिनि श्रीवटपद्रककरस्थे तन्नि-
- (५) बद्धकरखडीग्रामे लब्धराजादेशात् संवत् १३९६ वर्षे वैशाख वदि १३ सोमे ललाटज्ञातीय  
महं० खेतासुत महं० मोखाको(केन) मसितकूपप्रपा-
- (६) देवायतनं कारापितं । यः कोऽपि मुशलमानस्यान्वये उत्पन्नो धर्मस्थानमिदं विनाशयति  
स गोस्वामिना अलक्षेण कियामतवासरे महता दंडे-
- (७) न दंड्यते । अपरं च । सुधर्मांमध्ये यः कोपि उभयकुलविशुद्धो गौर्जरो धर्मस्थानं विना-  
शयति । स कल्पांतं यावत् पूर्वजैः सह नरके पत-
- (८) ति ॥ कूपवापीतडागादिधर्मस्थानविनाशकः । स याति नरके घोरे यावच्चंद्रदिवाकरौ ॥१  
श्रीलाठवंशे विमले वरेण्ये बभूव भं-
- (९) [त्री].....रत्नं भुवि मोखमन्त्री उद्धारयामास कुलं स्वकीयं(यम्) ॥ २ ॥ २  
शिवमस्तु सर्वजगतः । मंगलमस्तु ॥ श्रीः । ० ।

A. S. GADRE

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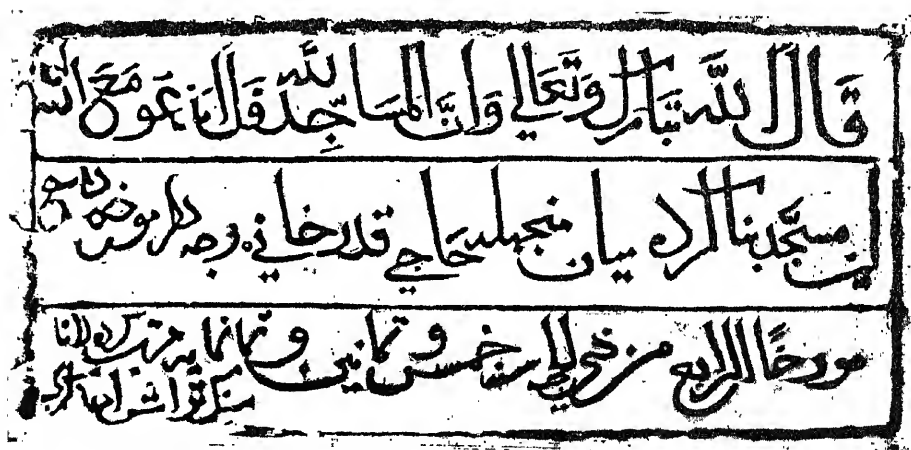


The Karkhadi bilingual stone inscription, dated 740 A.H.

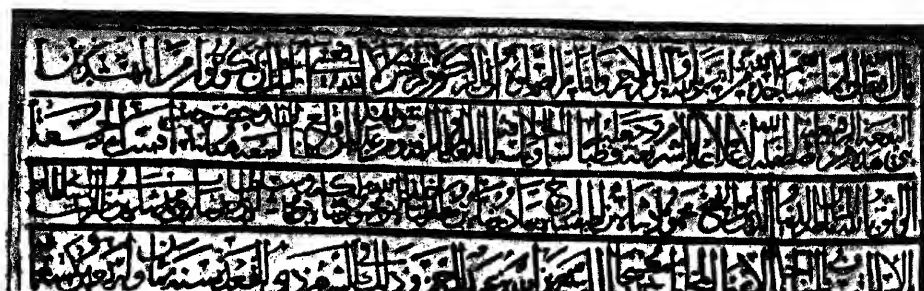


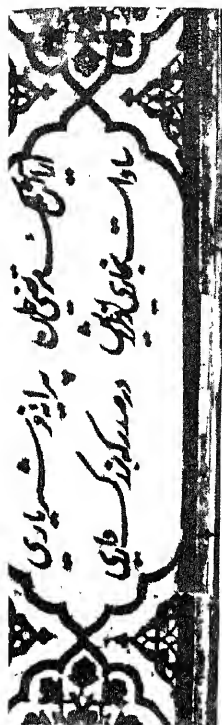


(a) Inscribed tablet from Pir Hājī Kirmāni at Bet, dated 777 A.H.

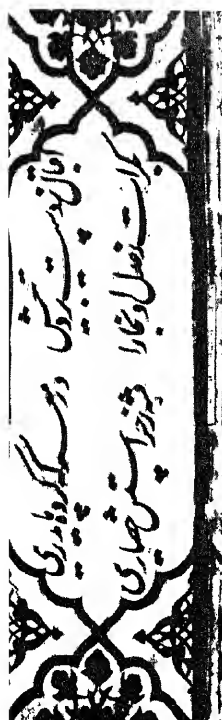


(b) Stone inscription from the Jumma Musjid at Dāsaj, dated 885 A.H.





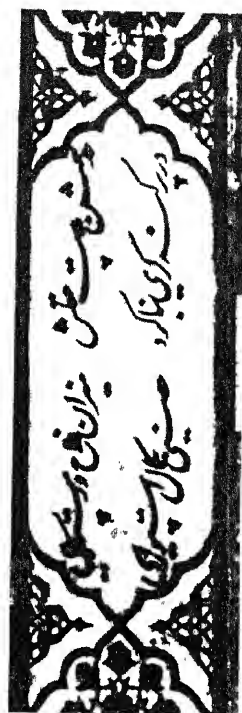
(a)



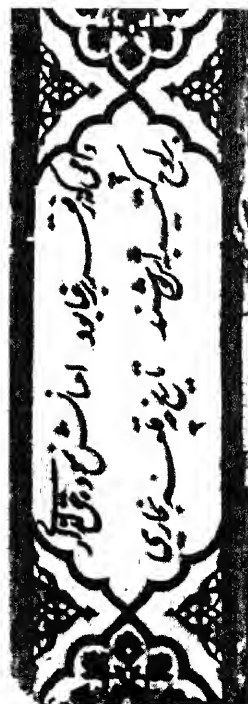
(b)



(c)



(d)

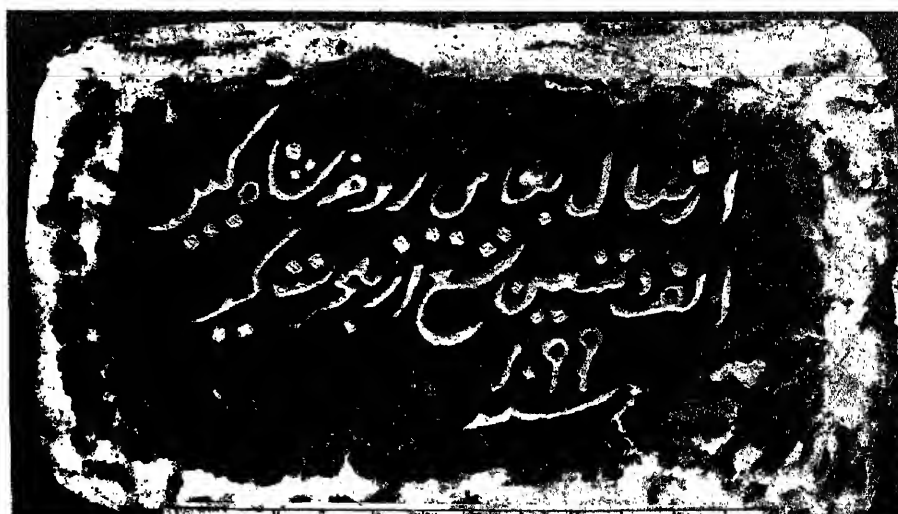


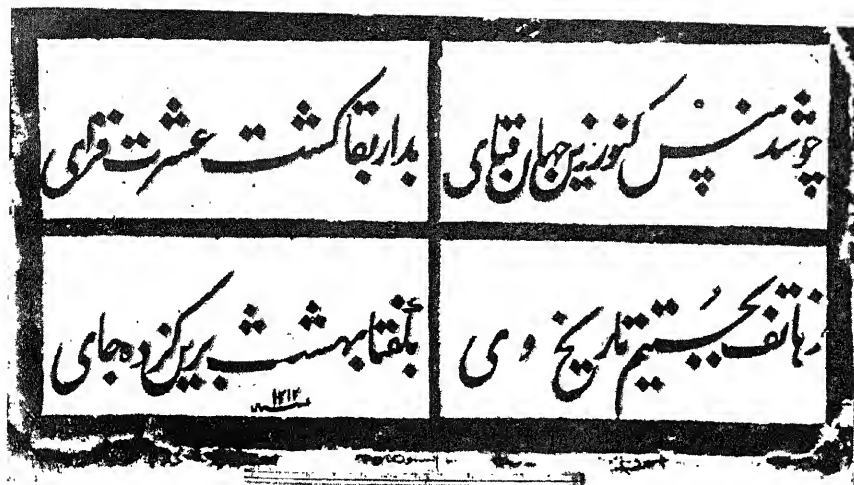
(e)

Stone inscription from the Kadi fort gate, dated 1018 A.H.

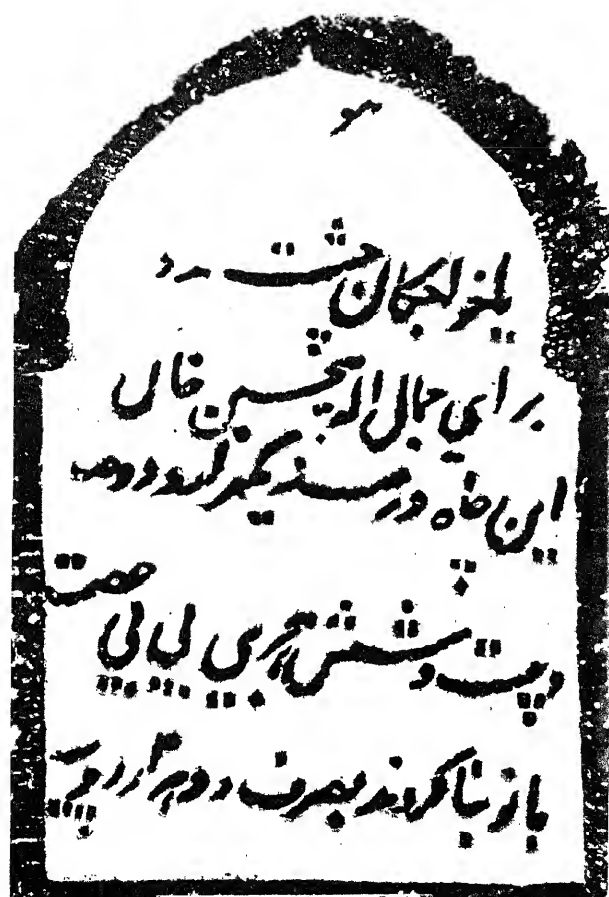


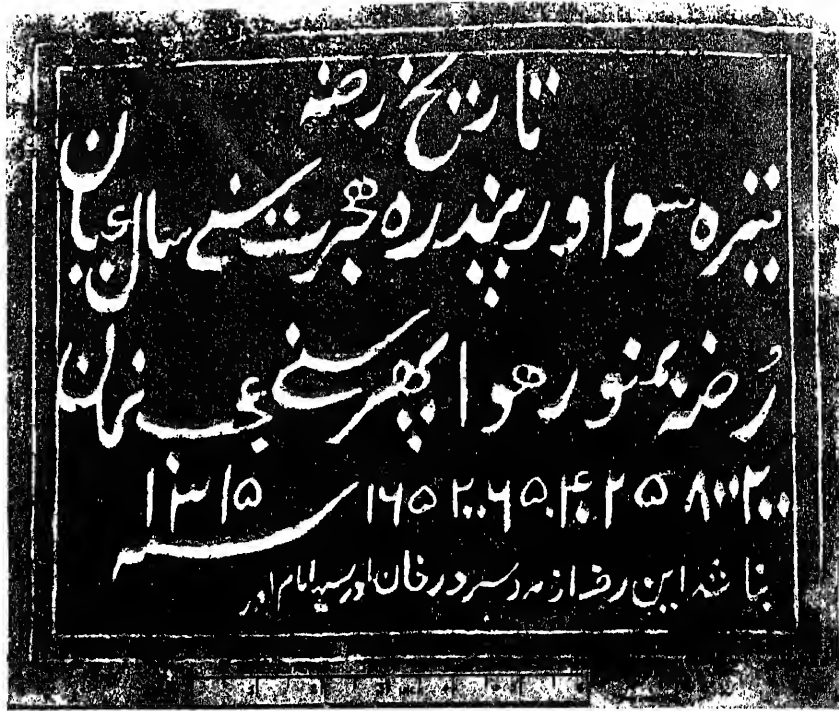
(a) The Arjan Bari Gate bilingual stone inscription from Vadnagar, dated 1042 A.H.



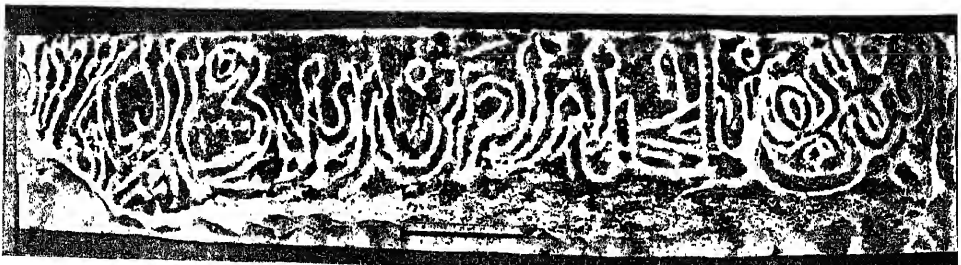


(a) Stone inscription near the Pir Hisāri at Kādī, dated 1212 A.H.





(a) Stone Inscription from the tomb of Pīr Hisāri, dated 1315 A.H. (=1897 A.D.).



(b) Undated stone inscription from Behrām Shāh's tomb near Baroda.

